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THE

ENGLISH OLIVE-TREE;

OR,

A TREATISE

ON THE

USE OF OIL

AND THE

AIR BATH:

WITH

MISCELLANEOUS REMARKS

ON THE

PREVENTION AND CURE OF VARIOUS DISEASES,

GOUT, RHEUMATISM, DIABETES,

&c.

BY

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FAC ET SPERA.

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THE

AUTHOR'S ADDRESS

TO THE

MINISTERS OF CHRIST'S CHURCH HERE ON EARTH.

REVEREND AND DEAR BRETHREN,

IT having pleaſed Divine Providence to allow me leiſure to be uſeful, in the ſecondary or leſs important part of my holy calling, namely, in the cure of diſeaſes, I think it my duty to offer to you the reſult of my ſtudy and experience, in humble hope that you will accept it with candour, and conſider it, in ſome degree, worthy of your attention.

I am duly ſenſible that the ſpiritual and weighty truſt committed to us, as miniſters of the Goſpel, requires our beſt thought and diligence; that the great duty of the paſtoral office, the ſaving of men's ſouls, ſhould

ever be the firſt object of our care: *but it is alſo our duty and our holineſs to imitate our bleſſed Maſter, the Saviour of the world, in all his imitable perfections.* He went about doing good. He healed the ſick, to make manifeſt his divine power (Luke, v. 24.), to give relief to the afflicted, and, perhaps, to allow penitents the happy opportunity of redeeming the precious time they had diſſipated and loſt.

Great was our Lord's complacency of ſpirit, ariſing from his conſcious benignity and love! Great muſt be our own in following his ſteps! When we are called to the bedſide of the ſick to adminiſter ſpiritual counſel, how great muſt be our ſatisfaction, in any caſe, to be able ſo to check the progreſs of bodily diſeaſe, as to allow time for the ſick to ſhew, by the meliority of their minds, the ſteadineſs and reality of their converſion.

When our counſel is ſolicited by perſons of a diſtempered ſenſibility, owing as much perhaps to nervous diſeaſe, as to want of religious confidence and peace; how can our theology and ethics take effect, unleſs

we firſt reſtore the body, in ſome degree, to its integrity? That the mind ſuffers from bodily cauſes, as well as from infirmities peculiar to itſelf, muſt be granted by all who duly inveſtigate the operation of thoſe cauſes. In comatous diſeaſes, the mental power is oppreſſed or overwhelmed. In fever, the imagination, the judgment, the memory, are often perverted, ſometimes overthrown*. I need ſay nothing of the deleterious effects of ſpirituous liquors, nor of the power of poiſons; let it ſuffice, that a diſordered ſtate of the animal economy often ſo diſorders the mind†, that religious and medical efforts muſt be combined to effect a cure. The laws of Heaven (ſent down on earth for our obſervance) may partly be conſidered as a practical code of medical laws, ordained for the preſervation of the whole man, both body and ſoul.

* Wiſely then does the church of England enjoin us "often to put men in remembrance to take order for the ſettling of their temporal eſtates whilſt they are in health"—Mente ſana in corpore ſano.

† ——— "Corpus onuſtum
Heſternis vitiis animum quoque prægravat una:
Atque affigit humo divinæ particulam auræ."

 HOR. Satir. ii. lib. 2.

To him who obeys theſe laws, long life and peace are reaſonably promiſed (Prov. iii. 2.); but to him who obeys them not, life is declared to be ſhort and miſerable (Prov. x. 27, 28.).

It has been ſaid, though ſurely without ſufficient conſideration, that Eccleſiaſtics cannot be ſo competent in the healing art as the Faculty. The medical eminence of many of the clergy completely overturns this opinion. The Reverend Mr. Townſend (rector of Pewſey, in Wiltſhire), even in the opinion of the Faculty, is a good phyſician, and a writer of great merit*. The late Reverend Doctor John Jebb was a very ſcientific and accurate anatomiſt, and very ſucceſsful in practice. The late Reverend Mr. John Weſley (the great leader of the Arminian Methodiſts) was a very uſeful phyſician: and the Reverend Doctor Willis certainly cured a diſeaſe, in his preſent Majeſty of Great Britain, THAT THE MOST EMINENT OF THE FACULTY, IN LONDON, COULD NOT CURE. Theſe learned

* See his Guide to Health, and other valuable writings.

and able men, and many others, eſpecially of the church of Rome, were in holy orders *before* they practiſed phyſic; and many learned and able phyſicians have enrolled themſelves in the number of the clergy; as the late Moſt Reverend Doctor Secker, Archbiſhop of Canterbury, who was doctor of phyſic at Leyden, and wrote a good inaugural tract De Medicina Statica; and the late Reverend Sir James Stonehouſe, Bart. and M. D. who, for many years practiſed phyſic at Northampton, with celebrity; and afterwards, when he took Holy Orders, publiſhed many religious tracts that have been ſo well received as to be adopted by the Society in London for promoting Chriſtian Knowledge.

Theſe wiſe and good men, and many more like theſe, by having united the two higher profeſſions, ſo enlarged their ſphere of uſefulneſs, as well to deſerve our reverence and praiſe.

Permit me to remark, that ſome of our preparatory ſtudies for attaining theology, are alſo preparatory for the attainment of the healing art. The learned and juſtly

celebrated Frederic Hoffman derived much medical knowledge from his ſtudy of the Holy Scriptures, as his various publications demonſtrate, particularly his eſſay De Diætica Sacræ Scripturæ Medicina.

We are enabled, by our knowledge of the dead languages, to read the works of Hippocrates, Galen, Celſus, and the later phyſicians; and we have the ſame means of acquiring medical knowledge in our univerſities, where there are hoſpitals, as other ſtudents. Indeed every clergyman, who would be a good phyſician, ſhould (after attending due courſes of lectures in anatomy, chemiſtry, and the practice of phyſic) enter himſelf, for a year at leaſt, as a phyſician's pupil at an hoſpital.

By this right union of profeſſions, the poor clergy would be raiſed from ſevere, though too ſecret diſtreſs, to proper competency: no injury would be ſuſtained by ſurgeons, apothecaries, and druggiſts; and phyſicians of ability would ſtill retain, in practice, their preferable eſtimation. To the public at large, the advantages would be very great; the poor would have ready and

good advice; and all men, beſides having able practitioners at hand, would find the preſent rate of fees, eſpecially in England, ſo properly cut down, as to exclude no man from ready and judicious aid.

Reverend and dear brethren, I ſubmit my ideas, on this important ſubject, to your wiſdom; and in all fidelity to our Holy Profeſſion,

I remain,

Your humble and affectionate

Brother in the Lord,

W. M. TRINDER.

THE

ENGLISH OLIVE-TREE.

WE read, in the Holy Scripture, not only of wine that maketh glad the heart of man; but of oil, that maketh his face to ſhine, or his outſide, for ſo the word פנים frequently ſignifies, and it ought, in this place, Pſalm civ. 15. ſo to be underſtood*. The ancients anointed themſelves with oil, to heighten the comelineſs of their perſons; and they did well; for, if the natural diffuſion of gelatinous juices (extracted from the aliment, and brought forward, through the capillary arteries, to the external parts of the body)

* Οινος ευφαινει καρδιαν ανθρωπε τε ιλαρυναι προσωπον (the perſon) εν ελαιω.

be wanting, as it generally is in weak and aged people, what better ſubſtitute can there be than oil outwardly applied? The parched and ſhrivelled ſkin of the aged and infirm, eſpecially of thoſe that are emaciated by ſickneſs or evacuations, ſeems to demand oleaginous application; for the powers of abſorption are greater in theſe than in the young and healthy.

In ancient times, the practice of inunction was ſo frequent and ſo general amongſt old and young people*, that our Saviour reproved Simon the Phariſee for omitting, towards him, this uſual mark of civility and reſpect, Luke, vii. 46.

Sacred and exalted perſonages were

* "Then David aroſe from the earth, and waſhed and anointed himſelf." 2 Samuel, xii. 20.

"Waſh and anoint, and put thy raiment upon thee." Ruth, iii. 3.

"The days of their purification were ſix months with oil of myrrh." Eſther, ii. 12.

"With precious ointment ſhe anointed herſelf." Judith, x. iii.

"Bring oil and waſhing balls." Suſanna, i. 17.

Αι δε λοεσσαμεναι και χρισσαμεναι λίπ' ελαίω
Δειπνον ἔπειο ειλον το παρ' όχθησιν ποταμοιο.
Odyſſ. lib. vi. l. 96, 97.

——ροδοεντι και χριεν ελαιω
Αμβροσιω——

anointed with oils of the greateſt fragrance. Our Lord had precious ointment poured upon his head (Mark, xxvi. 7.); and oil was always uſed in regal inaugurations. The ancients, before engaging in gymnaſtic exerciſes, rubbed themſelves with oil, to invigorate the body, to prevent ſtrains, and to give agility to the limbs. After exerciſe, they uſed the warm bath, and again rubbed themſelves with oil, ſometimes ſhaken up with wine and ſalt. Celſus, lib. i. cap. 3.

The ancients were not indeed the moſt improved anatomiſts; nevertheleſs, their general uſe of oil externally, did honour to their diſcernment, as, I think, will appear from the following ſtatement of facts.

All over the human body are orifices of abſorbent veſicles, or inhalants of inconceivable exility, that terminate in the great veins near the heart. Theſe abſorb and carry fluids *into* the body; but, becauſe of their valves, they carry none *out*.

There are alſo innumerable exhalants, (the extremities of the ſmalleſt arteries) ſo ſmall, that, according to Leuwenhoek, 12,000 breathe under the ſpace of a grain

of ſand; theſe convey fluids *out* of the body, but, becauſe of their valves, bring *none in*.

The due abſorption of the inhalants, keeps the body properly moiſt; and the due diſcharge of refuſe vapour, through the exhalants, keeps it in health.

It is ſaid that the tranſpiratory vapour from the ſkin and lungs of a healthy and happy man, who is free from corporeal ſpaſms and mental diſtemperature, is equal to about five eighths of what is eaten, drank, and abſorbed. The more ſubtle this vapour, the more undiſturbed is its egreſs; and the greater its flow after ſleep, the better the general health: but the contrary of all this, announces diſeaſe, and is, indeed, one chief cauſe of it. In order, then, to accelerate a due diſcharge of perſpirable matter (much of which, eſpecially in old people, and in diſeaſe, is azotic or putreſcent), I do earneſtly recommend the uſe of the air bath, whether by naked expoſure to the air of a bedchamber, or to that under bed-clothes.

When confined air between the human body and the linen that covers it, is fatu-

rated with perſpirable matter, it effectually obſtructs the egreſs of more vapour*, and, therefore, what ſhould go off, muſt remain on or under the ſurface of the ſkin, unleſs reabſorbed by the inhalants. This confined perſpirable matter† warns us of the proper time for its expulſion, by exciting an uneaſy agitation of the whole ſyſtem, called the fidgets, perceptible enough to all perſons, at certain times, eſpecially when in bed. The night is ſpent without ſleep; the clock is counted, hour after hour; the body is reſtleſs; and the mind is worried by broken and diſſatisfactory reveries, whoſe tints with awkward miſery glow.

"Hinc requies animo non datur ulla tuo."

But if the ſufferer would throw off his ſhirt, then all would be well; for air is favourable to ſleep, and though in the bed, yet it is cooler and purer than that between the body and the ſhirt, and therefore, in its approach

* All the ſurfaces of the muſcles abound with this ſubtle vapour, which, on the diſſection of an animal juſt killed, as an ox or ſheep, appears as a cloud about the carcaſs, eſpecially in cold weather.

† See Dr. Franklin's Eſſays.

to the warm ſkin, will force off the fetid irritating vapour, which is lighter, becauſe hotter, than itſelf: when it is impregnated with the vapour, or volatile alkali * of the body, it gives way, in its turn, to ſucceeding portions of ſurrounding air, that alſo yield to freſh quantities. Thus we may always free ourſelves from the taint and abſorption of an imperceptible putreſcency †, that often worries the patient and perplexes the phyſician.

A ſmall portion of the juices is, I believe, continually verging towards putrefaction, becauſe in the right temperature for that proceſs, being in 98 degrees of Fahrenheit; though it muſt be allowed that the conſtant action of the blood-veſſels powerfully retards the progreſs of putreſcency; and yet, when the ſerum of the blood is of a brown or yellowiſh colour, or when the urine is very frothy, we may conclude that the pu-

* The volatile alkali, or ammoniac of the body, is formed of hydrogen and azote: hydrogen is fifteen times lighter than common or vital air.

† The incipient putrefaction of the fluids is generally the effect of incipient depreſſion of ſtrength, and always ſo, in fevers.

trefactive proceſs is begun. Perhaps the beſt correctors of putreſcency, in the living body, are the vegetable acids, or No. IX.

Perſpiration, to be ſalutary to the body, muſt be neither moiſt nor viſible; it muſt be mere refuſe, diveſted of all nutritious matter: but ſweat is a diſcharge of animal oil as well as of refuſe matter; and if, in certain circumſtances, it be frequent and exceſſive, it ſo greatly impairs the conſtitution, that he who would preſerve a youthful countenance muſt not ſweat much nor often. Nevertheleſs, ſweating in moderation is good for thoſe who eat and drink a great deal, and are in too full and luxuriant health; for it is certainly the beſt diſcharge of any redundancy in the body, and therefore of ſervice to perſons brimful of health, who, by ill-judging laws, are obliged to live in a comfortleſs ſtate of celibacy.

Genuine perſpiration lightens the body, prevents nervous irritability and depreſſion, and exhilarates the mind.

Standing or walking, while naked, in a room, under the gentle action of a rubber, cauſes the contractions and vibrations of the

fibres and veſicles of the body to be ſo quick and ſtrong, as to break down and force off the detained perſpiratory matter: the colder and dryer the air, the quicker will be the contraction of the animal fibre, the more powerful the reaction, and the greater the conſequent health and ſtrength.

The beſt time for the air bath, or naked expoſure to the air of a bedchamber, is in a morning that is ſunny and clear, when the barometer aſcends, becauſe of an increaſed weight of air; for the greater the weight of air upon our bodies, the more braced and vigorous we become; on the contrary, when the air is light, and charged with vapour, we are languid, feeble, and relaxed. It is computed that a man bears a load of about 20,000 pounds of air, but he is not ſenſible of the weight, becauſe of its equal preſſure. Be it obſerved, that an *inactive expoſure* to the air bath, eſpecially if the air be moiſt, is by no means to be recommended, eſpecially if the conſtitution be weak; becauſe a moiſt atmoſphere is very readily abſorbed, the elaſticity of the air is leſs, and there is no ſufficient

reaction to break down the refuſe juices fine enough for expulſion; the juices therefore cohere, and become too viſcid for the general purpoſes of health.

In the open and clear air of the morning, great is the perſpiration from the ſkin and lungs, eſpecially if in the air bath, or in the exerciſe of walking, running, or ſwinging leads or dumb bells. This ſwinging of leads (one in each hand), like rowing in a boat, expands the lungs, promotes perſpiration, ſtrengthens the pulſe, and is particularly ſerviceable to perſons of narrow cheſts and weak powers of digeſtion.

Hippocrates recommends morning air and exerciſe, before breakfaſt, to valetudinarians that are fat and groſs, and would become thin and healthy. Walking early preſerves health, but running increaſes it, for the contraction of the heart becomes more frequent and forcible, and the paſſage of the blood through the lungs is more quickened; but the runs ſhould always be ſhort, leſt obſtinate obſtructions and coheſions be the conſequence.

Early riſers alſo are generally healthy;

they have uſually better ſpirits than others, more free, more pure, more expanſive. The holy David, early in the morning (becauſe his ſpirits were then moſt capable), ſang praiſes, on the harp, to the Almighty. How proper to give unto God the firſt fruits of our renovated being!

But if the morning's walk or morning's run be ſalubrious, ſo alſo is dancing, which is a mixed exerciſe of both running and jumping. Learning to dance is very ſerviceable to rickety and weakly children; for, by the dancing-maſter's placing the body and limbs in graceful poſitions, the weaker parts acquire ſtrength and form; and even incipient diſtortions of the limbs, and curvatures of the ſpine, may thus be effectually counteracted; but when the leſſon is over, the children ſhould be permitted to lounge at their eaſe on carpets or cuſhions, and if it be convenient, in ſhrubberies or green-houſes, to inhale vital air as long and as frequently as they can. The dancing-maſter's leſſon ſhould, however, be renewed daily; for if the right arm, becauſe more uſed, becomes ſtronger than the left, ſo, in degree, any infirm

part of the body, by being accuſtomed to that ſort of exerciſe, which impels a greater flow of juices into it than into other parts, ſhall become ſtrong, and, if kept in form, become ſhapely.

Bodily exerciſe or labour gradually increaſed, gives prodigious ſtrength. Our anceſtors were very agile under a weight of armour, that we, becauſe not accuſtomed to it, ſhould find it difficult to ſupport. Increaſing ſtrength depends on frequent labour of the body, but yet to ſuch a point only of fatigue as our diet can preſently reſtore.

Games at cricket, fives, and tennis, ſtrengthen the inteſtines, the loins, the back, and arms, and tend to throw off acrid diſtillations from the body. Fencing or cudgel-play ſtrengthens the loins, and will ſoon give a ſweat. Skipping over a rope invigorates the hams and legs, and is highly conducive to the growth and health of children.

Riding on horſeback, at the rate of ſeven or eight miles an hour (the legs being ſtretched out and ſtiff like a pair of tongs),

greatly promotes perſpiration: it widens the ſhoulders, and is much to be adviſed in pulmonary complaints; it ſhakes up all the pendulous viſcera, freſhens the lungs, and exhilarates the heart: but riding a foot pace in chilly or cold air, and mounting and diſmounting with the body in a cold ſtate, is by no means ſalutary. Horſe ſoldiers or dragoons, who ride daily, but ſlowly, are indeed generally healthy, and remarkably free from pulmonary conſumption; but it muſt be obſerved, that their alert attention to their commanding officer, to themſelves, and to their horſe, perhaps as much accelerates the circulation of the blood, as a quicker pace without mental occupation. Wholeſome exerciſe ſhould never be in extreme; it ſhould always excite perſpiration, but never terminate in laſſitude. *Exerciſe in moderation, the enjoyment of free and open air, diet without crudity, and a mind at eaſe, are the beſt means of prolonging life.* The lawgiver Moſes was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated, perhaps becauſe he was very meek

above all the men that were upon the face of the earth (Numbers, xii. 3.). The Evangeliſt St. John attained the age of ninety-three years; St. Anthony one hundred and five; St. Athanaſius and St. Jerom were above fourſcore, *cum multis aliis*, as the anchorets of old, and many other holy perſons, and alſo many farmers and gardeners in theſe our days.

It has been ſaid that motion is the ſole cauſe of animal or vital heat; but if this were ſo, how is it that vital heat is nearly the ſame in all perſons in health, although the circulation of the blood be different? How is it that vital heat ſhall be nearly the ſame in a young lady ſitting ſtill at her ſampler, as in a ſawyer in the violent exerciſe of his trade? The circulation of the blood may be far below par in one, and much above it in the other: nevertheleſs the vital heat (as under the tongue) ſhall be the ſame in both: indeed the more and quicker we inſpire atmoſpheric air (which is a compound of oxygen and azote, rendered gaſeous by heat), the hotter we become, as in vehement ſpeaking, or ſinging, or in running

up hill *. The vital heat of the human body is hardly ever leſs than 95 degrees, or more than 105 of Fahrenheit's tongue thermometer; and therefore if the living body, in a healthy ſtate, be in contact with much hotter bodies, it will not acquire their degree of heat; nor if, with colder, will it acquire their coldneſs. Hence it is, that, in Africa, the human body will retain its temperature of about 96 †, as alſo in Lapland; and this is very providential; for if the living body had not the means of reſiſting exceſſive heat ‡, the fluids might run

* The minute veſſels on the *under* ſurface of leaves abſorb water from the air, which paſſing along the capillary tubes of the *upper* ſurface, by the influence of the ſun and light becomes decompoſed, and the hydrogen of the water unites with the ſubſtance of the plant, cauſing heat; whilſt the ſuperabundant oxygen is thrown off in the form of the pureſt vital air, or oxygen gas: hence it is that exerciſe in a garden is far more ſalubrious than in the ſtreets of a city.

Water conſiſts of hydrogen and oxygen, and a little caloric.

† The natural temperature of the body is ſecured by the evaporation of ſweat that generates coldneſs; hence it is, that the working ſlaves in the Weſt Indies endure labour in the ſun far better than white men, becauſe of their quicker evaporation.

‡ The heat of the room in which Dr. Blagden and other gentlemen were, was raiſed to 240 and to 260

out or putrefy; or if it could not reſiſt exceſſive cold, the fluids might coagulate and arreſt the circulation. This vital heat is the cauſe of that ſtrong inteſtine action, by which the ſolids of the body are expanded, the fluids broken down and divided, and ſuperfluous and heterogeneous matter ſeparated and diſcharged. When it is ſufficiently ſtrong, it forces the blood and juices into the extreme arteries, the ſkin becomes ſoft and glowing, and the fleſh turgeſcent, the oleaginous matter being univerſally diffuſed. If, from various cauſes, the extreme arteries be obſtructed, the difficulty may be removed by friction or exerciſe, and by ſmall doſes of neutral ſalts.

degrees. Theſe exceſſive heats were borne, for ſome time, with little inconvenience; nor was the heat of Dr. Blagden's body at all *increaſed*, though the *velocity* of his pulſe was more than doubled. A blaſt of the heated air, from a pair of bellows, was indeed almoſt intolerable; becauſe when the heat of the air in contact with the ſkin was, by the refrigerating power of the body, ſomewhat cooled, the body was ſurrounded by a colder medium than the air of the room: but when ſucceſſive portions of heated air were driven upon the ſkin by the bellows, ſo that no part of the air could remain in contact long enough to be cooled, then the heat was hardly to be endured.—See Chambers's Dictionary concerning heat.

In common colds (coryza) uſe ſtrong bodily exerciſe, then rub the head and face briſkly ſeveral times in a day; diminiſh the uſual quantity of drink, taking only three or four ſmall cups of tea, with a few grains of Epſom ſalt (magneſia vitriolata). The taſte of the ſalt, though it be perceptible, will not be diſagreeable, giving fulneſs and a little increaſe of bitterneſs to the tea, which, I think, improves it. This mode of taking neutral ſalts will be found highly ſerviceable in all ſlight inflammations, and in plethoric and rheumatic habits.

Friction, though leſs conducive, perhaps, to ſtrong and general health than the daily exerciſe of running or riding to the point of fatigue, is of excellent and peculiar uſe as a topical application. It cauſes an alternate conſtriction and relaxation of the body under its action; therefore, after a fit of the gout or rheumatiſm, gentle friction, with a little olive oil, uſed in the morning and at night, will reſtore life and ſtrength to the part, and, if continued as a cuſtom, will probably prevent a return of the diſeaſe. Friction will ſo attenuate

extravaſated blood, as that it ſhall be abſorbed, and therefore uſeful in bruiſes and contuſions: friction agitates the nerves, and looſens them from that morbid adheſion to the continuous veſſels that conſtitutes palſy: therefore apply friction to a paralytic limb; but, after friction, the palſied parts ſhould be anointed with warm oil, to take off the rigidity of the flexor muſcles. If one part of the body be in pain, or inflamed, the rubbing of another part may remove it: a ſevere headach may be cured by well rubbing the feet. Perſons, accuſtomed to headachs, ſhould not have their heads cloſely ſhaved, neither ſhould they bathe, nor uſe exerciſe immediately after food, but they ſhould uſe friction, and anoint the head with oil. When, becauſe of ſedentary life, the ſyſtem becomes infirm, and the chylopoietic veſſels inactive, then gentle friction over the whole region of the belly, every morning before breakfaſt, is of excellent ſervice, preventing adheſions, and promoting the expulſion of the inſenſible perſpiration. Sanctorius obſerves, that the ſtretching and yawning after ſleep is entirely oc-

caſioned by the abundance of perſpirable matter ready to be thrown off. If, by ſtretching and yawning, when we awake in the morning, we throw off more refuſe vapour than in the courſe of three hours at any ſubſequent time of day, how much more ſhall we diſcharge by means of friction? The wearineſs that is ſometimes felt after ſleep (being only from an obſtructed perſpiration) is ſpeedily removed by friction.

By momentarily emptying the veins, gentle friction cauſes the arterial blood more rapidly to flow in, increaſing the velocity of the circulation, diffuſing vital heat, and augmenting vigour. Friction, by attracting and drawing the juices outwardly, fills out the ſurface of the body, giving it a turgeſcency and mellowneſs that is very comely, and much wanted in thin and dry habits. Lean horſes, with a ſordid cuticle, when frequently and well curried, recover their fleſh and vigour; and Galen reſtored many thin and enervated perſons to fleſh and ſtrength*, by adviſing friction with oil before breakfaſt.

* De Sanitate tuenda, lib. v. c. 3. tom. vi. p. 143.

Perſons of looſe weak fibre may be rubbed with flannel, fumigated with amber or maſtich: but the frictions ſhould be gentle if the body is infirm; for by thus preſſing on the veins only, we lightly quicken the motion of the blood towards the heart, cauſing, in return, a more genial flow of juices over the whole body. Friction, for the purpoſes of general health, ſhould be applied over the greateſt congeries of nerves, as on the head, the neck, the ſpine, under the arms, the knees, and over the rim of the belly. After hard or ſevere exerciſe, friction is highly ſerviceable, cauſing the reabſorption of extravaſated juices. This extravaſation is apparent in the blackneſs of the muſcles and adipoſe membrane of an hare hard hunted; and we know, that rubbing a race-horſe, after a heat, ſo brings back the juices to their proper canals, and ſo pleaſurably ſtimulates the animal, as to preclude all languiſhment or ineptitude for further exertion.

Very ſtrong and violent friction preſſes on the arterial blood, and hardens the fleſh even to calloſity (as in the hands of ſeamen

and watermen) ; or it ſo much increaſes the action of the heart and arteries, as to occaſion ſweat, which, if often excited, leaves the body parched and dry, and ſo waſtes the health, as to prevent longevity. Hard-working people ſoon ſhrivel and look old ; but amongſt the poor, the women generally live longer than men, becauſe their employments are leſs laborious.

When the body is exhauſted by ſweat, whether from labour or diſeaſe, then oil well rubbed in, is an admirable ſubſtitute for that natural proviſion of unctuous matter, ſo neceſſary to facilitate the motion, and to preſerve the pliancy of the muſcles.

In colliquative ſweats it may be proper to anoint the body with an ointment, conſiſting of one ounce of ſoft pomatum, and ten drops of vitriolic acid, well rubbed together in a glaſs mortar.

Oil obtunds all acrid matter. It ſhields the body from eroſions. It warms it, and dries it. It preſerves the ſkin in a mellow ſtate, and it guards it from the coldneſs and acidity of the air ; for though the acidneſs of cold air thickens oil, yet, in return, the oil

acts upon that, and makes it weaker and more mild. When, through want of ſufficient animal heat and circulation, the tranſpiratory matter ſtagnates and is condenſed, and the legs and thighs ſwell or feel as cold as marble, then warm oil well rubbed in, will reſtore the heat, and reſolve the ſwelling.

It is ſaid that fat people are leſs ſuſceptible of cold than lean; but this, I conceive, is a miſtake, for animal fat owes its congelation to a conſiderable quantity of acidity combined with it, and which cannot be unfolded otherwiſe than by heat; moreover, the globules of fat in the body, though *contiguous*, are not *continuous*, being encloſed in ſmall films; and, conſequently, there is room enough for the air to paſs: and we know, that fat people complain of cold as much as lean, and that fat ſwine and dormice are miſerably perceptible of cold air and cold winds. But if fat perſons are not warmer than others, yet their ſkin is whiter, becauſe of the combination of fat with animal alkali; hence it is that the fatteſt parts of the human body are the whiteſt, as the boſoms of

young women. Fat gives roundneſs and beauty to the human figure: when there is little or no fat, the ſkin is contracted into unſightly wrinkles; the cuticle becomes rough; it decays, and a new one is produced*. Serpents and ſhell-fiſh are yearly new coated, and ſome trees, as the yew, though in the courſe of years, renovate their bark. Leuwenhoek remarked that, in waſhing his hands, particles of the ſkin were rubbed off; and therefore it is a fair conjecture, that, in our farinaceous diet, in our bread and paſtry, we daily eat exuvial particles of our fellow-creatures.

Oil externally applied affords nouriſhment to the body; for, being abſorbed, it is carried, with the chyle, into the blood. If it be ſaid that inunction fills up the excre-

* The blood is alſo continually in a ſtate of change; it forms other matter; but the loſs is ſupplied by food that paſſes into the ſtomach; thence into the inteſtines; thence into the lacteals, where it becomes chyle; thence it paſſes into the thoracic duct; thence to the left ſubclavian vein; thence to the right ſide of the heart; thence to the lungs, where it is purified by the atmoſpheric air; thence to the left ſide of the heart; thence to the arteries; thence to the veins; and thence to the heart again.

tory pores, obſtructing the paſſage of ſweat, and inſenſible perſpiration, I anſwer, from my own experience of ſome years, that it does not; and I believe that the exhalants, ſo far from being obſtructed by fine oil, eſpecially if friction be uſed, are quickened in their action to an increaſed diſcharge of perſpiratory matter, not only from the ſtimulus of the rubber, but becauſe oil, combined with animal alkali, forms a ſoap that cleanſes the pores of the ſkin from that luting incruſting ſordes, which covers even the moſt delicate perſons, and which the vapour bath ſoon diſcovers to the individual*. Cleanlineſs is an excellent preſervative of health; and I have no doubt that where there is habitual purity of body, there is alſo purity of mind; but if the orifices of the pores of the ſkin be clogged with dirt, then inſenſible perſpiration and abſorption are prevented; hence foul blood, bad health, and low ſpirits†.

* A ſpot of greaſe on buff leather is inſtantly taken out by the aq. kali præp. forming a ſoap that acts as a cleanſer.

† The yellow fever, bilious and malignant, that has proved ſo deſtructive in America, ſeems originally to

The ancients, who were in the frequent practice of inunction, never found fine oil obſtructive of the pores, and therefore when they wiſhed to ſtop or hinder perſpiration, they uſed wax with their oil: ſuch were their precious ceromata, as of ſaffron, ſweet marjoram, fenugreek, fleur de luce, and of roſes; and not thinking even theſe unguents ſufficiently obſtructive, they often, after inunction, rolled themſelves in ſand, eſpecially before engaging in gymnaſtic exerciſe.

The ancient Britons (a ſturdy and long-lived race) preſerved themſelves from cold and the injuries of their variable climate, by paints and unguents, which they contrived ſhould, on their naked bodies, be as faſhionably various in colour, as the die on modern dreſs. According to Camden, the Britons derived their name from this univerſal uſage; Brit, in the ancient language of the

have been occaſioned by accumulated filth in and near the city of Philadelphia, and therefore the general cleanlineſs of the city, and the particular cleanlineſs of every inhabitant, ſhould be peremptorily inſiſted on.

Temperance in diet, friction with oil, and the frequent uſe of the air bath, are great preventives of this diſeaſe.

iſland, ſignifying any thing painted, ſtained, or coloured. The ancient names of perſons were expreſſive of colour, as are alſo our modern; for what names are more common than Brown, Green, White? But if the ancient Britons uſed unguents to defend themſelves from cold, and to decorate the perſon; the natives of Caffraria, the Hottentots, rub themſelves with oily mixtures, to keep off venemous inſects, that never ſettle on a body ſmeared with unguents, eſpecially that are foul and corrupt, as whale or train oil; therefore the Hottentots uſe, in preference, the moſt rancid oil, and the vileſt ſort of kitchen-ſtuff. In Italy, the dairy-men rub the Parmeſan cheeſe with linſeed oil, to preſerve it from inſects; and we read in Herodotus (lib. ii. cap. 94), that the Egyptians, who lived near the marſhes, uſed an unguent (kiki) of a ſtinking ſmell, to repel flies; but I am of opinion, that perſons accuſtomed to anoint themſelves with the moſt inodorous and taſteleſs oils, will alſo be ſafe from the bite of inſects; for it is well known to cooks and paſtry-cooks, that no fly will touch veniſon, or any other meat,

if rubbed over with the fineſt ſalad oil; and naturaliſts aſſure us, that many inſects have their wind-pipes on their backs*; conſequently, when ſmeared with oil, they die through ſuffocation. But the uſe of oil, externally, on the human body, more eſpecially deſerves our attention, as it has been found preventive of the peſtilential and putrid fever called the plague. In a pamphlet, publiſhed at Vienna, anno 1797, by Count Berchtold, we are informed, that Lewis de Pavia, chaplain at St. Anthony's hoſpital, at Smyrna, after five years experience of the medicinal virtues of oil, externally applied, in the hoſpital, found plain oil not only to be a preventive of the plague, but alſo the cure.

" Immediately after a perſon is infected, he muſt be put into a cloſe room, and, near a brazier of hot coals, be very briſkly rubbed, with a ſponge, dipped in warm olive-oil, in order to produce a profuſe ſweat; during the friction, ſugar and juniper-berries muſt burn on the fire, to excite a denſe and hot ſmoke, which will be found

* Malpighius de Bombyce.

very conducive to the ſweat. The friction ſhould not continue long, and a pint of oil is enough for one inunction. The firſt rubbing is generally followed by a very copious ſweat: if not, the operation muſt be repeated, firſt wiping the body with a warm and clean cloth. To promote ſweat, the patient may take any warm drink, as elder-flower tea, &c. The operation muſt be repeated once a day, till ſymptoms of recovery appear. Tumours on the body ſhould be gently rubbed till near ſuppuration; when they ſhould be dreſſed with the uſual plaiſters. If inunction has been neglected till a diarrhœa has enſued, then there is but little hope of cure; nevertheleſs, ſome patients have recovered by inunction after a diarrhœa has actually taken place. The patient, during the curative proceſs, ſhould ſubmit to a light and abſtemious diet; for indigeſtion, in any ſtage of the diſeaſe, is always dangerous. The perſon who rubs the patient, ſhould anoint himſelf with oil before he begins his ſervice; and he ſhould avoid the breath of the infected. There is no inſtance of the anointers having

ever caught the infection. Of more than a million of perſons who died of the plague in Upper and Lower Egypt, during the ſpace of four years, not one oilman or dealer in oil was, in the leaſt, infected."

The cure of the plague by the uſe of oil, probably ſucceeds by the oil's antiſpaſmodic power over the too contracted exhalants, enabling them, through relaxation, to diſcharge the morbific matter on the ſkin; or it may check and deſtroy the progreſs of putrefaction, by preventing the extrication of gas: hence, perhaps, the great uſe of inunction to aged perſons, whoſe juices are generally, in ſome degree, putreſcent.

In dropſy, ariſing from a weakened elaſticity or debility of the abſorbents, which cannot take up the water in the cavities*, it is certainly good practice to uſe friction with oil, which both warms and quickens the general circulation, and enables the inha-

* The minute arteries that exclude the red globules of the blood, convey the ſerous part to the ſmooth ſurfaces of the muſcles that ſlide over one another, improperly called cavities; or they carry theſe fluids to the viſcera, the glands, the nerves, and the bones; or they terminate in the ſkin, and are properly called exhalants.

lants to act with energy, and to diſperſe a balſamic reſtorative (namely, the oil) throughout the whole body. It is neceſſary to obſerve that, in dropſy, the body ſhould be kept in a ſoluble ſtate, not by draſtics, but by gentle evacuants, promotive of abſorption, as No. II.

In a ſerous colluvies of ſluggiſh humours, as in ſome elderly people, and alſo in bilious habits, I have never found a more beneficial aperient, ſtomachic, and antiſpaſmodic, than No. III. which I recommend to the world as a medicine of ineſtimable value. At night, after exceſs of drinking, a moderate pill of No. III. ſhould be taken; the ſhirt caſt off, when in bed; and on the morrow, the whole body ſhould be well rubbed with an odoriferous oil; then might the Bacchanalian ſay, with the poet;

Me pinguem et nitidum bene curata cute viſes.

Horace, Ep. 4. lib. 1.

A bad habit of body may be much amended by the occaſional uſe of No. III. alſo by the uſe of the air bath, the daily

exercise of running *, by friction, and by inunction. The Lepra Græcorum may be much relieved, if not quite cured, by anointing the body with oil and the juice of dock-root; or by rubbing the scabbed parts with No. IV. and by avoiding a gross and flatulent diet.

In leucophlegmatic diseases, the rubbing of the parts affected with a mixture of salt, nitre, and oil, may prove serviceable.

In the small-pock, when the face feels stiff, and the pustules become hard and crusty, anointing with oil will ease the tensive pain, and prevent putrescency.

In pleurisy, besides other means of cure, an emollient liniment of oil, and the juice of marshmallows, may be applied, morning and evening, with good effect.

In the peripneumonia notha, on the days when no laxative is taken, small and frequent sips of oil, or the emulsion No. I. will be found useful.

* Where there is great crudity, the using of violent exercise soon after meals, may cause a scabbed scurvy; but sloth and sleep may be equally mischievous, for I have heard that an idle dog is apt to be mangy.

When the matter of cough is too viſcid for eaſy expectoration, the chewing and ſwallowing a few well-roaſted coffee-berries will often prove ſerviceable; and alſo taking a few ſips of oil; for the coffee breaks the phlegm, and the oil ſufficiently opens and lubricates the paſſages to ſend up, with eaſe, the noxious expectorating matter that inflames and injures the thoracic viſcera; moreover, the oil, in ſome degree, recruits exhauſted nature, and quiets the agony of diſeaſe.

When the joints are ſtiff and cold, inunction, with warm oil, is very ſerviceable; and aged perſons, whoſe fibres are hard and rigid, and who want a ſufficiency of nature's bland oleaginous juice in the cellular membrane (ſo abundant in blooming youth), will find that it warms, ſupples, and invigorates. But, perhaps, the beſt mode of ſtrengthening nearly exhauſted and aged conſtitutions is, by ſleeping with young and healthy bedfellows. David, the king of Iſrael, in his extreme old age, tried this balſamic reſtorative, and he was cheriſhed (1 Kings, i. 4.). The juſtly celebrated Boer-

haave adviſed an old and infirm patient to ſleep between two young perſons of his own ſex, and the patient ſoon recovered health and ſtrength. The Engliſh Hippocrates, Dr. Sydenham, had great ſucceſs in the reſtoring of feeble nature, by directing the aged and infirm to ſleep with young perſons: the application of mere heat, by warm napkins, he found to be of little or no ſervice (ſect. 1. cap. iv.): the reſtorative effect, therefore, was only to be aſcribed to the balſamic effluvia from the young and healthy: their abundant and eſſential oil is in a conſtant evaporation*; but if ſuch comfort cannot

* Every creature has its own peculiar eſſential oil. A dog will trace and find out his maſter in a fair with a thouſand people. The efflux of young perſons has a greater proportion of hydrogen gas, as the old of azote. May not the hydrogen, from the young, ſtimulate the older bedfellow to attract oxygen more powerfully? Or may not the oleaginous particles of the vapour, from the young, prove highly balſamic, when abſorbed by the old? Butchers and butchers wives have, generally, ſtronger health than other people; perhaps, becauſe they almoſt conſtantly inhale an oily vapour from young animals freſhly killed. Would not inhaling the ſteam of freſh meat broth, twice a day, be highly ſerviceable in pulmonary complaints? This mode of relief was probably never tried; yet, ſurely, it well deſerves the trial! In pulmonary and ſcorbutic conſumption, and in moſt ſtubborn coughs, No. V. will alſo be found of ſervice.

be had, then warm oil (hydrogen and carbon) broke down and preſſed in, by friction, is the beſt ſubſtitute.

It is allowed, that there is no communication of heat between two bodies of the ſame temperature, and that the tendency of heat to paſs from a hot body into a colder, with which it is in contact, is as great as the difference of the temperature between the two bodies; how ſalutary, then, for the aged to ſleep with bedfellows *of their own ſex!* but how baneful for the young to enter into ſuch aſſociation!

Soldiers, expoſed to exceſſive heat, ſhould anoint themſelves with ceromata, to prevent waſte of ſtrength; and, after expoſure to heavy rains, or when quartered in damp camps or barracks, they ſhould daily anoint with oil, or, at leaſt, rub themſelves all over with rough rubbers; for, being generally in the prime of life, ſuch friction would ſoon rouſe their native warmth, and prevent diſeaſe.

After hard labour, or exceſſive fatigue, the outward uſe of oil is very reſtorative and refreſhing, as is teſtified, not only by

the practice of the athletæ of old, but alſo by the experiment of ſome modern athletæ (mowers of graſs at Hendon), who, when ſpent with fatigue at taſk-work, at four ſhillings per acre, were almoſt inſtantaneouſly recovered by inunction.

After warm bathing, the application of an odoriferous oil* on the ſkin, is delightfully ſalubrious: but if that cannot eaſily be obtained; the body, after inunction with plain oil, may be ſcented with two or three drops of any eſſential oil, as of wild marjoram, roſemary, or lavender, well rubbed in. My ordinary mode of applying oil externally is, to overſpread, with the fineſt olive oil, a flannel mit (to fit the hand, with a hole therein for the thumb to paſs), and with this, to rub over every part of the trunk, limbs, and head, whereſoever the

* The coronation oil for Charles the Second, King of Great Britain and Ireland, was as follows:

Flowers of the moſt fragrant jaſmin four ounces, flowers of roſes four ounces, infuſed in ſix ounces of oil of ben-nut: add of oil of roſes half an ounce, oil of cinnamon three drachms, flowers of benzoin prepared one ounce, ambergriſe five drachms, muſk and civet of each one drachm and a half: mix theſe well together. N. B. The flowers, when gathered, ſhould be quite dry, and free from any dampneſs or dew.

hands can reach, particularly the region of the liver, and the ſpine, until the ſkin feels ſmooth and mellow; then, with my bare hand, I ſpread over the body ſome two or three drops of bergamot, or any other agreeable perfume. The method of impregnating oil with the odour of flowers, as of jaſmin, violets, roſes, hyacinths, lily of the valley, tuberoſe, jonquils, and clove gilly-flowers, is by dipping ſome fine carded cotton in oil, and placing it at the bottom of a veſſel. On this cotton, ſpread a thick layer of freſh-gathered flowers; above which, put more cotton dipped in oil; and thus alternately place cotton and flowers, till the veſſel (which ſhould be of tin or porcelain, with a cover to ſkrew down) be quite full. By digeſtion, during twenty-four hours, in a water bath, the oil will be impregnated with the ſcent of the flowers, and then the oil ſhould be ſqueezed out of the cotton in a preſs. N. B. Ben-nut oil, becauſe not ſubject to rancidity, is the beſt for this purpoſe*.

* Of the variouſly ſcented ointments, perhaps none is more agreeable than the following:

Fine pomatum one ounce, white wax one drachm: melt theſe together, then add of eſſential oil of lemon-

If oil poured on the troubled waves of the ſea can aſſuage their reſtleſſneſs, ſo inunction over the human frame may ſooth the irritability of the nerves, and reſtore the mind to tranquillity: therefore, when there is an indirect debility, and conſequent ſpaſm in the nervous ſyſtem, whether from vexation, ebriety, voluptuous exceſſes, or from cauſes that are inherent in the conſtitution; then inunction is much to be adviſed, either in the cool air of the bed-chamber, or before a good fire, or in the ſun's rays, after the manner of the ancients, who had their ſolaria (the higheſt apartments of their houſes), where they anointed themſelves with oil, and walked, or ſat, without any covering, in the indulgence of a pleaſurable degree of warmth.

I precor: et totos, avida cute, combibe ſoles
Quam formoſus eris! MARTIAL.

Often, during the ſeverity of the winter, do we ſee, in the idle houſes of the opulent, young ſedentary perſons of phlegmatic temperament, in a ſhivering, unhappy ſtate of

peel half a drachm, eſſential oil of orange-peel, eſſential oil of balm, of each twelve drops, oil of cinnamon ſix drops: rub theſe together for an ointment for the hair.

exiſtence, ſeemingly periſhing, becauſe of their inactive endurance of cold: their muſcles are lank or bloated, their face pale, their mind liſtleſs and wretched: they bitterly feel the miſery of cold weather, and they ſtrive indeed to counteract it, but by the wrong means. Inſtead of exciting an increaſed circulation of the juices, and an increaſed contraction of the fibres, by exerciſe, as running, jumping, ſwinging leads, or dancing, they codle themſelves over a fire, wrapped in flannel, that excites indeed, but retains, a fetid perſpiration. Such cold ſpungy conſtitutions might eaſily be amended;

1ſt, By exerciſe, which would oblige the arteries to propel their fluids with ſuch force into the exhalant veſſels, as would generate warmth and comfort.

2d, By uſing a dry and cardiac diet, eating game, roaſt beef*, and well-toaſted bread, but without butter.

* ROAST BEEF OF OLD ENGLAND.—*By W. M. Trinder.*

I.

WHEN mighty roaſt beef was the Engliſhman's food,
It ſtrengthen'd the nerves by enriching the blood;
It made our forefathers both ſturdy and good.
CHORUS.—O the roaſt beef of Old England,
O the fam'd Engliſh roaſt beef!

3d, By abſtaining from vegetables, garden fruits, acids, tepid drinks, and flatulent and milk diet, and warm bathing.

II.

Our noble King Arthur in ſtory renown'd,
For himſelf, and his knights, had a table quite round,
Whereon the roaſt beef was weekly enthron'd.
O the roaſt beef, &c.

III.

At this table no man e'er preſum'd to be chief,
Here the King and his knights from parade found relief,
Their only prime baron was mighty roaſt beef.
O the roaſt beef, &c.

IV.

King Henry the Fifth, and his army ſo brave,
By ſoup-maigre, in France, were drawn near to their grave;
But mighty roaſt beef all theſe heroes did ſave.
O the roaſt beef, &c.

V.

When Guy, Earl of Warwick, was hungry, I trow,
Like a lion he faſten'd upon the dun cow,
Which prov'd as good beef as any is now.
O the roaſt beef, &c.

VI.

When the great Queen Elizabeth ſat on the throne,
Her nerves never trembled, for tea was unknown,
Her Majeſty's breakfaſt was roaſt beef alone.
O the roaſt beef, &c.

VII.

Two titles of honour to roaſt beef belong,
The knightly ſirloin, and the double baron,
A right noble theme for a beef-eater's ſong.
O the roaſt beef of Old England,
O the fam'd Engliſh roaſt beef!

They ſhould alſo guard againſt great commotions of mind, deep thinking, and agonizing cares. The head ſhould be kept warm and dry, and it ſhould ſometimes be rubbed with a dry rubber, ſprinkled with magneſia or the Pulv. cret. comp. cum opio. The belly ſhould be kept ſoluble by No. III.; and journies, and change of reſidence into a warmer climate, ſhould be adviſed.

In contraſt to theſe, are perſons whoſe fibres are too rigid and contracted to give a free paſſage to the matter of perſpiration, which, when detained, irritates and diſquiets the temper, producing maniacal anger or fear, or unwarrantable apprehenſions. The air bath, inunction with oil, and a moiſt and ſimple diet, are here moſt proper. Sometimes the exceſſive heat of the body ſhall throw out blotches and pimples on the face; and alternate ſpaſms and relaxations ſhall alſo afflict the ſyſtem; a nervous inconſiſtency of character ſhall diſhonour the in-

N. B. Yet it muſt be obſerved, that roaſt beef, or animal food, though it imparts ſtrength; yet, if eaten too often and too much, as at breakfaſt, induces an indirect debility, and conſequent irritability of ſyſtem.

nocent ſufferer; and ſometimes the mind ſhall caricature, to its own ſolitary amuſement or diſmay, natural and common objects into monſters horrible or ridiculous *. Sometimes this nervous and diſeaſed ſuſceptibility ſhall either deluge the face in tears, or convulſe it with laughter, or wrinkle the mouth into ſmiles that excite the reproach and ſcorn of thoſe who have not ſenſe enough to diſcern, nor good-nature enough to acknowledge, the very great difference between idiocy and diſeaſe. Theſe nervous perſons may be ſaid to be ſorrowful even in their laughter; for the laughter ariſes not from mirth, but from their too earneſt attempt to check the improper impulſe; for the very attempt to brace the fibres on a ſudden, excites an irritability of the zygomatic muſcles that is not to be allayed. That this is ſo, appears from analogy; for as he that would not ſwallow his ſaliva, is fain to ſecrete and ſwallow the

* Unwarrantable conceits or fancies are not more peculiar to the hot than the cold temperament: perhaps chilly and phlegmatic perſons, that are leprous or ſcorbutic, are moſt ſubject to this nervous debility.

more, ſo the nervous perſon that would reſtrain his ſmiles, but the more excites the elevatores angulorum oris to ſwell the cheeks into a grin. Such ſufferers are much to be pitied, and they would do well to attend to the following hints:

1ſt, If the heat of the viſcera, or the internal heat, be great, as it is when there are pimples and inflammations on the face, they ſhould drink copiouſly of unfermented fluids, as barley-water, toaſt and water, with a little Epſom ſalt therein, and other diluents: their diet ſhould be moiſt, cooling, and inſipid. Two quarts, or three pints at leaſt, of any diluent, ſhould be drank in the courſe of the day; which quantity, I believe, would do much to reſtore the mind to its conſiſtency, and to clear the face from its impurities.

2dly, The air bath, if the patient be of a hot temperament, ſhould be uſed for half an hour, or an hour, every morning; even the coldeſt weather in the winter ſhould be no hindrance to this daily expoſure; for the body, when entirely naked, is in no danger from cold, nor even from dampneſs,

while under the action of a rubber; the external circulation of the juices being, by the rubber, ſufficiently increaſed to counteract the ſedative effects of cold. This expoſure will brace the nerves, and ſo force the fibres to cohere as to give ſtrength and health to the whole ſyſtem; then will the mind congratulate itſelf on its reſtoration to firm comfort, and a delightſomeneſs of health will enſue that is exquiſite and indeſcribable.

The human mind, though immaterial, and without length, breadth, or thickneſs, may be, figuratively, conſidered as the axle-tree, around which the wheel of life can beſt turn; and though it be unconſcious of its modes of action, yet it works wonders in the ſolids and fluids of the body; ſometimes quelling irregularity, inducing order and moderation; ſometimes exciting whirlwinds and tempeſts of deſtruction. Thus, when the mind approves its conſciouſneſs of guiltleſs conduct, and feels confidence in its integrity, the nervous ſyſtem becomes placid and ſerene, and the general health both ſound and ſtrong; but when it is on

the fret, or in miſery, from whatever cauſe, or if it rages or is maniacal, then the body obeys the impulſe with aſtoniſhing celerity and force. Horror ſhall cauſe the hair to ſtare, the ſkin to ſhudder; burning deſire ſhall inflame the very marrow in the bones; fear ſhall add wings to the flying feet, and cauſe the limbs to tremble; or ſo conſtringe and fetter the whole machine, as to bereave it entirely of motion; nay, the very ſoul ſhall be paralyzed, and be perceptive of nothing but its own miſery; the muſcles ſhall ſo contract as to impel the blood into the interior, cauſing a death-like paleneſs in the cheek, a look ſo dull, ſo faint, ſo ſpiritleſs, ſo woe-begone, as the look of him

"Who drew Priam's curtain in the dead of night,
And would have told him half his Troy was burnt:
But Priam found the fire, ere he his tongue."

SHAKESPEAR.

But though the mind has ſuch amazing power over the body, yet the various temperaments that conſtitute the leading characters of mankind, much depend on bodily

organization *. The ſanguineous have much red blood, their veins are large and blue, their head thin of hair, the fleſh ſoft and abundant, the cheeks of a roſy colour: generally ſpeaking, they are fond of pleaſure; their love is vehement, but inconſtant; their anger quick, but ſhort. The phlegmatic are of cold and moiſt conſtitution, and their diet is generally too moiſt; their blood abounds with ſerum and ſuperfluous water; their colour is pale, and the fleſh flaccid; the mind is uſually ſerene, obſervant of decorum, but inactive. Elderly perſons of this temperament ſhould, in the winter ſeaſon, take frequent but gentle emetics, to diſcharge their too abundant and cold pituita: gentle laxatives are alſo proper for this purpoſe, as No. III. The chewing of coffee-berries will here be found a ſalutary cuſtom; but if the ſtomach be too cold and

* If it be granted that virtue much depends on contingencies;
On the temperament of the body;
On education and diet; and
On the manners of the age we live in;
I conceive that a wiſe preceptor might work theſe to very good account in an innocent and ingenuous mind.

weak for its neceſſary operations, good wine muſt be reſorted to, for it warms both body and mind; and becauſe it gives more of the acumen ingenii than other liquors, it may be ſaid to be the caballus of the poets (and there have been many good ones) of this temperament.

"Nulla placere diu nec vivere carmina poſſunt
Quæ ſcribuntur aquæ potoribus."

In the melancholic temperament, the blood is too thick and viſcid, the fleſh livid, the hair dark, the head commonly bald, the body lean and dry; the mind is uſually conſtant to its purpoſe, not haſty, not iraſcible, yet, generally ſpeaking, too mindful of its wrongs.

"Ipſe ſuum cor edens hominum veſtigia vitans."

The diſeaſes of this temperament are much relieved by cathartics; but emetics are ſeldom proper, eſpecially if the cheſt be narrow, or the body inclinable to conſumption: the various ſorts of whey are the beſt ordinary drink, particularly No. VII. made from the magneſia vitriolata.

From theſe temperaments are formed the reſt, as the bilious; the fleſh of a brown colour; the hair black, criſp, and buſhy; the veins large, the mind (generally ſpeaking) capable, but ſplenetic. No. VIII. is an excellent laxative for the bilious.

The choleric are, generally, robuſt and active; the fleſh covered with a yellow, thick, and copious pile; the angles of the eyes are red; the face and lips are alſo red; the pulſe is uſually full and frequent; and the mind capable, but, generally ſpeaking, haſty and impetuous.

Shall I venture to ſay that it is poſſible to alter temperaments? Certain modes of living will do much. Eating raw fleſh makes men ferocious and ſavage, but vegetable diet renders them placable and mild; but vegetable food is flatulent, and therefore Pythagoras forbad eating beans* for various fanciful reaſons; as for this, leſt their flatulency *Venerem excitaret*; but to him *quem malus exagitat noctes diesque Cupido*, I would recommend, beſides ſpare

* "The Pythagorean bean was, probably, the Nymphæa Nelumbo of Linnæus."
R. A. SALISBURY, V. P. L. S.

and low diet, whatſoever may promote ſweat and perſpiration, as ſtrong daily exerciſe, and nightly expoſure to the air bath in bed. Whatever hinders perſpiration ſhould be avoided, as glutinous food, oyſters between meals, &c. but, perhaps, the beſt of all checks is anxiety of mind; for then the ſoul ſuffers and feels its torment ſo ſeverely, and ſo deeply, as to arouſe all its powers to caſt off at once, and, perhaps, entirely, the inſidious cauſe of its diſquiet.

"Our paſſions gone, and reaſon on the throne,
Amaz'd we ſee the miſchief we have done."

WALLER.

Pythagoras and Plato conſidered diet as the chief inſtrument of their phyſics, wiſely judging that due care, in this reſpect, would render virtue eaſily attainable. Pythagoras forbad the eating of animal fleſh, not only becauſe of his belief of the tranſmigration of ſouls from body to body, but becauſe he thought ſuch food would give the body ſupremacy over the mind. Plato, in his commonwealth, forbad wine except to the ſick, accounting it too high a cordial and ſtimulant for perſons in good health.

Solomon adviſes giving "ſtrong drink

and wine to him that is ready to periſh, or to thoſe of heavy heart." *Curas edaces diſſipat Evius.* St. Paul exhorts Timothy to uſe a little wine, but only for his ſtomach's ſake, and becauſe of his often infirmities.

A glaſs or two of good wine ſtrengthens a weak ſtomach, and, after great fatigue, whether of body or mind, proves an excellent cordial: it increaſes the alacrity of the blood, and of the minute arteries to diſperſe nutrition; but though highly ſerviceable, in ſmall quantity, yet the ſpirit of wine, in the form of gin, rum, brandy, or arrack, is ſubverſive of health, cauſing nervous tremors, cachexy, diſeaſed liver, leprous eruptions, gout, dropſy, and a broken mind. Spirit of wine or alkohol takes up the water from gelatinous matter, and coagulates it intenſely; hence internal ſcirrhi and coagula, induced by the elaboration of the chyle and blood, that are as petrifactions of the ſolids and fluids of the body*. For

* We read, in the Memoirs of the Academy of Sciences, anno 1706, of a woman, accuſtomed to drunkenneſs, and who died of it, whoſe liver and lungs were indurated, and whoſe glands were hardened into ſtone.

the relief of general and indirect debility and loſs of appetite, from drinking ſpirituous liquors, it is proper to abſtain from one fourth part of the uſual and daily doſe: if, in the courſe of a fortnight, the appetite for food ſomewhat returns, refrain from another fourth; and ſo refrain, until the burning liquor be ſafely exchanged for a little good wine. When, indeed, there is ſuch a reſolution of the ſtomach as that it rejects food, and the body is bereft of nouriſhment, then there is but little hope of recovery; and yet, the frequent chewing of ſhavings of quaſſia-root, with ſugar-candy, or taking No. VI. with gentle friction and inunction, and uſing daily exerciſe of the upper parts of the body, together with two or three glaſſes of cold Rheniſh wine, every day, may be of much ſervice, and prove curative. A glaſs of ſpirituous liquor is leaſt hurtful after a draught of ale, or any mucilaginous drink; and perhaps it is, in this way, uſeful, eſpecially after ſtrong exerciſe, inducing exceſſive ſweat. When there is great heat and thirſt, as in hot weather, a draught of

cold water is ſo pernicious as, ſometimes, to occaſion death in twenty-four hours; but if ſome time has elapſed after the draught, the eating of a ſalad, compoſed of the bellis minor, or the leaves of the common daiſy, with oil, vinegar, and ſalt, may avert danger. When the body is drenched with rain, and miſerably cold, then, inſtead of drinking, rub any ſpirituous liquor over the *outſide* of the body: this practice will effectually counteract cold or rheumatiſm. But if ſpirituous liquors are pernicious, ſo alſo is much beer or ale to elderly perſons of denſe and acrimonious fluids; for it encumbers and deadens the circulation, inducing aſthma, apoplexy, and rheumatiſm.

Nil ſpiſſius illo, dum bibitur,
Nil clarius, dum mingitur;
Unde conſtat quod multas fæces in corpore linquat.

Hypochondriacal perſons ſhould avoid beer, and a milk diet; their beſt ordinary drink is toaſt and water, with a few balm leaves ſteeped therein; but they are not, however, to be denied wine, which, to them, is a good ſervant, but a bad maſter. A ſingle

glaſs of good old mountain wine, eating therewith toaſted bread, and a bunch of jar raiſins, and a few coffee-berries, is an excellent breakfaſt or luncheon; for the coffee, ground into powder by the teeth, breaks down and diſperſes that tenacious glue that a cough often paſſes over and cannot heave*; and, by its antiſpaſmodic power, it is friendly to the nerves, and very beneficial in humoural complaints of the thoracic viſcera, eſpecially if the body be kept ſoluble by No. III.†.

* A ſtubborn night cough, where there is a ſenſe of fulneſs, is quickly relieved by the chewing of coffee-berries, and a little ſugar-candy.

† I.

Si vous voulez ſans peine
Vivre en bonne ſanté,
Sept jours de la ſemaine,
Prenez de bon café;
Il vouz preſervera, de toute maladie,
Sa vertu chaſſera, la, la,
Migraine et fluxion don, don,
Rhume et melancholie.

II.

Sa force eſt ſans égale,
Contre les maux de cœur,
La glande pineale,
Y trouve ſa vigueur;

Repletion, or exceſs in diet, is very injurious to health; for the loaded ſtomach loſes its tone, through want of ſufficient gaſtric juice to mix rightly with ſuch exceſſive accumulation; the chyle becomes crude, and a foul collection of acid, bilious, and pituitous matter lodges in the firſt paſſages, and engenders an hoſt of acute and chronic diſeaſes; therefore

Omne nimium, quia eſt naturæ inimicum, effuge.

Quand on y mit du lait, il guerit la poitrine,
Au ſang il donnera la, la,
La circulation, don, don,
Dans toute la machine.

III.

Voulez vous dans l'égliſe,
Ne rien perdre au ſermon,
D'une eloquence exquiſe,
Gouter l'expreſſion;
Vous devez vous munir,
Sur tout l'apres dinée
De cette boiſſon la, la,
Votre application don, don,
Sera moins detournée.

IV.

Malgre la bonne chère,
Le convive eſt chagrin,
Se votre cafatiere,
Ne finit le feſtin;
Des qu'on la voit entrer la joie eſt redoublée
Chacun ſe dit voila, la, la,
De ce repas ſi bon, bon, bon
La fête couronnée. JEAN PALAIRET.

The fat of meat is wiſely forbidden by the Moſaic law*, to be eaten; for it diſſolves, with difficulty, in the ſtomach, being coagulated by the acidneſs therein; and as this coagulum adheres to the folds of the ſtomach, and to the cells of the inteſtines, it cauſes eructations, heart-burn, ſoda or water-braſh, and ſpaſms. Perſons of weak digeſtion and cachectic conſtitution ſhould abſtain from it, and alſo from pig meat, which, though very nutritious and wholeſome for ſtrong and hard-working people, is prejudicial to the weak, the ſedentary, and the inactive, becauſe of its abundant gluten, that clogs the emunctory tubes, cauſing various obſtructions and defœdations of the ſkin.

The eating of blood was alſo forbidden by the Levitical law†, perhaps becauſe of its proneneſs to putreſcency, inducing, in hot climates, the plague and other peſtilential diſeaſes; but, in cold countries, the culinary preparations from blood, as black-puddings, may not be found unwholeſome, eſpecially to perſons ſubject to heart-burn.

* Leviticus, iii. 17. vii. 23. xxiv. 25.
† Leviticus, vii. 26, 27.

The fleſh of wild animals, as of veniſon, or hare, is light of digeſtion, becauſe the fibres are ſhort, and it ſoon changes into a putreſcent ſtate. Birds that inhabit the upper regions of the air, are lighter for food than the fowls of moors or fens; and fiſh that are found in clear and expanſive waters, are lighter of digeſtion than ſuch as live in muddy pools and lakes.

Nam piſces omnes, qui ſtagna lacuſque frequentant,
Semper plus ſucci deterioris habent.

Fiſh diet is, in many caſes, to be recommended, being eaſy of ſolution in the ſtomach, and far more antiſeptic than the fleſh of beaſts and birds.

Herbs and fruits afford leſs nouriſhment than animal food, and therefore, for this very reaſon, by preventing plethora, they contribute to long life.

The various ſorts of corn are very nutritious; but ſedentary, hypochondriacal, and phlegmatic perſons, ſhould not eat much bread, eſpecially newly baked, for, where largely taken, it is one, though an unheeded cauſe of aſthma, ſtone, and ſpurious diabetes. The wild Tartar,

Qui lac concretum cum ſanguine potat equino,

calls bread, the tops of weeds, horſe meat, and not fit for man; nevertheleſs, it is ſuch an excellent corrector of putridity from animal food, that, when combined with it, the mixture tends, not to a putrid, but to an acid ſtate. Rye is better than wheaten bread to perſons of a coſtive and alkaleſcent habit, becauſe it is more detergent and aceſcent. Pulſe or the legumina generate foul humours and flatulency, and therefore *hanc ob cauſam, ad venerem excitant.*

Pure ſea ſalt is highly antiſeptic; but as no ſalt made in England is, I believe, entirely free from vitriolated ſalts, it becomes ſeptic, and the ſmall quantity uſually eaten, promotes putreſcency, and ſometimes generates an obſtinate ſcurvy, that, however, No. IX. will generally cure. Common ſea ſalt and calcareous earth, form a ſpecies of ſelenites, or Paris plaiſter, which may be decompoſed by taking three or four drops of muriated barytes in a glaſs of water, twice or thrice a day: a ſediment will be formed in the urine, which is the white earth of the ſalt with calcareous baſis. The eating of common ſalt, as it promotes the

reſolution of the aliment in the ſtomach, is adviſable where there is crudity, but certainly not elſe*. Salted meat is bad nouriſhment for the inhabitants of cold countries; and, if accompanied with ſpirituous liquor, it produces ſtubborn and deſtructive leproſies and ſcurvies. A colony of Hollanders were left in Greenland, during a winter, with great ſtore of ſalted proviſion and ſpirituous liquor. In the ſummer following, they were all found dead. At another time, eight Engliſhmen were left, by accident, in Greenland, where they remained eight years. They had no ſalted proviſions nor ſpirituous liquors, yet they were all found in perfect health—*Teſtium ſat eſt!*

The eating of hearty ſuppers is hurtful to thoſe who are ſubject to colds in the head, or whoſe ſtomachs, becauſe cold, abound with phlegm; for although ſleep aſſiſts concoction, yet it prevents the expulſion of refuſe perſpiratory matter, which greatly accumulates, during the night's

* Quidam auctores, ob eſum ſalîs, homines fieri ſalaciores, contendunt; venerem ideo, dicunt ab oceano ortam. Verbum fortaſſe ſalax *à ſale* effluxit.

ſleep, eſpecially in the receſſes of the ſtomach and the head. Hence, nocturnal coughs, after a full ſupper; and a dull pain of the head in the morning, or wind in the ſtomach, or the plaguing attempt to rear thick pituitous matter. A weight is alſo felt in the ſtomach; ſometimes there is a great diſcharge of mucus from the head; for the over-night and full ſupper ſwells and volatilizes, and ſends up heavy vapours into the head, which condenſe by the comparative coldneſs thereof, and cannot be there duly aſſimilated nor diſcharged: if the vapour reaches not the head, then ſickneſs, or a cough, or purging, may be the conſequence; and therefore it is a good rule to eat little or no ſupper, or elſe, after the meal, to ſit up awhile, or walk a mile; for watching or exerciſe expels, in part, the perſpirable vapour; and therefore it is, that they who ſleep little are, generally ſpeaking, oftener hungry, than they who ſleep much, and continue long in bed. On the other hand, they who uſe hard and daily labour, ſhould dine ſparingly, but ſup plentifully, as indeed is their cuſtom, for hard labour,

ſoon after a great meal, impedes concoction (though gentle walking promotes it), producing diarrhœa and various diſeaſes; and therefore, after a full dinner, it is right to ſit ſtill awhile, cheerfully and at eaſe, and indulge the attention in unimportant and amuſing converſation; or in playing or hearing good muſic, as was the cuſtom of the ſublime Milton, and other eminent men, who always found muſic, after a meal, preventive of ſleep, and delightfully preparatory to any ſubſequent mental labour. But ſleep, after dinner, is a bad cuſtom, and it ought eſpecially to be avoided by perſons of phlegmatic temperament; for in ſleep, the perſpirable matter is detained within the body, though ſufficiently prepared for expulſion, occaſioning an anaſarca, which is cured by exerciſe when awake. Sanctorius ſuppoſed, differently indeed from Hippocrates and Galen, that the greater quantity of perſpirable matter flowed out of the body *during ſleep*: he probably was led into this miſtake from conſidering the quantity of perſpiratory matter aggregated at night, under the bed-clothes; not aware,

that a man aſleep, except under bed-clothes, is colder than when awake.

All animals that are long ſleepers, are colder aſleep than awake; the circulation of the blood is ſlower; and becauſe of the laxity of the veſſels (nutritious particles more eaſily running together, and being not depurated, through want of energy in the living power), men become fat, but comparatively weak, and ſcrofulous, and ſcorbutic; and, if young women, ſubject to hæmorrhage, &c.; but thin and very young children ſhould ſleep much, for they want increaſe of bulk, more than increaſe of ſtrength.—We may remark, that very thin people, in general, do not ſleep enough for the right maintenance of the body; for the fluids that were loſt, through bodily exertion, are chiefly reſtored by ſleep.

Through want of ſleep, the face is pale, the eyes are hollow, the body worn, the digeſtion impaired, the blood inflamed, and the natural ſtrength abated.

To obtain ſleep (the beſt of all analeptics), it is proper, beſides mental ſatisfaction and

quiet, to uſe the tepid bath or pediluvium, with decoctions of paregoric herbs therein; to reſt in a cool bed-chamber; and therefore nature prompts the weary traveller, in a hot day, to recline—*patulæ ſub tegmine fagi*;—to be within the ſound of a gentle water-fall,

——ubi, ſaxo exit ab imo
Rivus aquæ Lethes: per quem, cum murmure labens
Invitat ſomnos, crepitantibus unda lapillis;

to eat lactiferous ſalads or lettuce for ſupper;—to have, in the bed-chamber, the flowers of garden-beans, or ſweet-ſmelling plants in pots of water;—to place new hops under the pillow; to apply linen dipped in roſe-water over the forehead and the temples;—and, laſtly, to rub the feet well with oil at bed-time.

If perſons have fallen into the habit of ſleeping too often, and too much, they ſhould ſtrive to counteract the propenſity by ſlender diet; by ſipping hot green tea immediately after dinner (for taking it at two or three hours after, only deranges and diſturbs the proceſs of digeſtion; and be it duly noted, that nothing checks perſpiration

more than drink during chylification); and, laſtly, by vellicating the nerves by any acrid matter, as ſnuff, or tobacco. After ſleep, whether in the morning, or after dinner, muſcular motion is requiſite to aſſiſt nature in the due expulſion of a refuſe perſpiration.

Swinging leads, or carrying them above the head, admirably throws off the vapours in the lungs that are ready for expulſion. Reading loud, and ſinging, alſo favours this neceſſary diſcharge; ſinging eſpecially, for it is performed by colliſions of the lungs, acting as the bellows of an organ; it elongates and ſhortens the tracheal tube; and, by exciting a tremulous motion of the larynx, that is more or leſs opened, it produces a ſharper or a deeper tone. If the concuſſion of the lungs, and the tenſion of the larynx and trachea be little, then whiſpers are only produced; but the articulateneſs of the voice is almoſt entirely owing to the management of the mouth, the noſtrils, the tongue, and the lips, *after* the breath has paſſed the larynx; and, perhaps, the

Engliſh people are more diſtinct in their utterance than other European nations, becauſe they puſh their words more to the anterior part of the mouth, and open the jaws wider.

Loud reading, or ſinging vehemently, quickens the tranſit of the blood through the upper part of the body; the veins are purged, the arteries opened, and the ſuperabundant and uſeleſs fluids diſcharged and prevented from becoming viſcid; for the lungs, eſpecially when well exerciſed, are the chief inſtruments of ſanguification; their expanſion, by reſpiration, increaſes the circulation in proportion to that expanſion; but a faulty reſpiration produces an imperfect ſanguification; therefore, in humoural aſthma, the blood is viſcid and imperfectly mixed, becauſe not enough attenuated by the action of the lungs. N. B. In this aſthma, the leſs drink the better; abſtinence from drink is the beſt cure.

In reading, or ſinging much, the windpipe will become dry, becauſe of the quick paſſage of currents of air; and therefore, as a good ſubſtitute for the deficient mucus, I recom-

mend a little piece of iſinglaſs to be diſſolved gradually in the mouth: but if, inſtead of a want of mucus, there be, through much exertion of voice, a relaxation of the ligaments and muſcles, in and about the fauces; then a ſlight aſtringent, as japan earth, to be diſſolved in the mouth gradually, will prove ſerviceable.

Muſic was invented, Θεραπειας ενεκα, for it raiſes low ſpirits, and pleaſurably ſooths the diſtempered mind: if ſtrong and lively, it arouſes the ſoul to joy; if plaintive and pathetic, it quiets the irritable and unhappy; and yet I am inclined to think that collateral cauſes greatly contribute to the effect of muſic on the mind. Shakeſpear tells us, that

> " Orpheus' lute was ſtrung with poets' ſinews.
> " That muſic feeds on whatſoe'er it finds;"

and therefore, when the celebrated Haydn was deeply affected at the uniſonous voices of ſeveral thouſand children, ſinging in St. Paul's church, I am inclined to think that he was affected, not merely by the ſound, but at the ſight of thoſe dear little helpleſs innocents, ſinging praiſes to the Almighty,

which called up all the tender energies of his nature, and diſpoſed his ſoul to rapture.

The pathetic airs of David on the harp, quieted the diſtempered rage of Saul, the king of Iſrael, becauſe the muſic was connected with ideas that, conjointly, ſoothed his troubled ſpirit. The ſlow and exquiſitely fine movements in ſome of Haydn's ſymphonies, and the graceful and pathetic airs in the operas of Sacchini and Paiſiello, when they addreſs a mind diſpoſed to their reception, or that can aſſimilate them to its fineſt ideas, are inexpreſſibly charming and affecting. Thus it is that the ſublime compoſitions of Handel exemplify the power of muſic over the ſoul. What more plaintive than "O ſad virgin, could thy power?" What more conſolatory than "Pious orgies?" What more inſpirative of holy gratitude, than "He ſhall feed his flock like a ſhepherd, and gather the lambs with his arm?" What more inſpirative of holy confidence and joy, than "I know that my Redeemer liveth; that he ſhall ſtand at the latter day upon the earth; and, though

worms deſtroy this body, yet in my fleſh ſhall I ſee God?"

Handel's melodies are admirably adapted to the words, as all who have heard his oratorios muſt readily acknowledge; but, perhaps, in no inſtance, more beautifully and correctly, than in Dryden's Alexander's Feaſt, where Handel's four melodies are peculiarly ſuited to the four chief ideas of the poet. Handel's oratorio of the Meſſiah inſpires the moſt pure and moſt grateful devotion. His Judas Maccabæus excites military ardour, and nerves the ſoldier's arm. His Acis and Galatea induces love in all its lovelineſs of delicacy and refinement.

Dr. Mead * aſſerts, in his book on Poiſons, that, in the hot and eaſtern parts of Italy, not only the bite of the tarantula, but alſo the chloroſis, is cured by muſic, exciting dancing. In the chloroſis (the retention being chiefly occaſioned by too weak action of the veſſels), dancing may certainly be of ſervice; as alſo whatever

* From whom, by the mother's ſide, my children are deſcended.

ſtimulates the ſyſtem; s ferruginous medicine, or an electric ſhock; but, together with ſtrong exerci e, No. X. is a good remedy, becauſe it will break down the acid paſte of the ſtomach, and generate ſuch a warmth as will ſoon diſperſe it. The acidneſs in the ſtomach of the chlorotic is ſometimes ſo ſharp and antiſeptic, as effectually to deſtroy the putreſcency of animal food; and therefore, to theſe, the eating of tainted meat, as of hare or veniſon long kept, is often both deſirable and wholeſome; nor is their extraordinary wiſh to chew cinders or chalk, otherwiſe to be condemned, than as a too rough and inelegant medicine. When, on the contrary, the juices of the body begin to degenerate into putreſcency, as in putrid ſcurvy; then, beſides the native vegetable acids, fomentations of the limbs with warm vinegar, are ſerviceable. In the muriatic ſcurvy, with a taſte of ſalt in the mouth, No. IX. with gum-arabic, or No. IX. in broth, is a good remedy.

Sometimes a profuſion of urine, or ſpurious diabetes, απο τ διαβαινειν, ſhall moleſt elderly perſons, but without exciting pain

or uncommon thirſt. This is a common, but too unheeded diſeaſe: it drains off health and ſtrength, and it is not eaſily cured, becauſe, perhaps, it is not well underſtood. The ancient phyſicians* ſuppoſed a debility or relaxation of the kidnies to be the cauſe. Dr. Mead conſidered the liver to be in fault. Dr. Sydenham attributed the diſeaſe to poorneſs of blood, or a ſuperfluity of ſerum, with too ſmall a proportion of the red particles. Theſe conjectures ſeem not to reach high enough to the chief cauſe, which I ſuppoſe to be an exceſs of ſtimulus acting on the body in a certain temperature. Hence any ſtimulus, as any ſudden expoſure to cold†, or any mental vexation, or any ſudden alarm, *like an*

* Aretæus, lib. iv. de Sign. chron. Morb cap. 2. Galenus, lib. vi. cap. 3. de Loc. affect. Dr. Mead on the Poiſon of the Viper, page 32.

† In certain circumſtances, cold acts as a ſtimulus to the body, and particularly to the ſanguiferous and lymphatic ſyſtem; it ſometimes acts as an aſtringent, cauſing a contraction of the veſſels on the ſurface of the body, producing paleneſs; and often it excites a ſedative power even to the extinguiſhment of the vital principle, either in a part, or over the whole of the human body. CULLEN.

electrical ſhock paſſing through the oxygen blended with hydrogen or inflammable air, in the body, ſhall inſtantly produce water, according to the famous experiment of the Honourable Mr. Cavendiſh in paſſing an electric ſhock through oxygen blended with inflammable air. This pneumatic proceſs in the body, I conceive, does well and truly account for the ſudden and ſuperabundant urinal diſcharge, to which hypochondriacal and hyſterical perſons are ſo ſubject; I conjecture, therefore, that the cure principally conſiſts in altering the proportions of oxygen and hydrogen that conſtitute water*; either by increaſing the receipt of oxygen, and diminiſhing the hydrogen; or by increaſing hydrogen, and diminiſhing the quantity of oxygen: but it muſt be remarked, that ſudden changes from one to the other, quicken and increaſe the diſeaſe; for thoſe perſons are moſt ſubject to it, who, after intemperance in drinking inflammable liquors, quench

* Eighty-five grains of oxygen, and fifteen of hydrogen air, produce one hundred grains of water, if there be a little caloric; but if there be no caloric, then ice will be the product.

their thirſt by copious and frequent draughts of cold water*.

" Si nocturna tibi noceat, potatio vini ;
" Hoc tu, mane, bibas iterum, et fuerit medicina."

Flannel veſtments and oily inunction (being bad conductors of heat) may be found uſeful ; and ſometimes rubbing the body over with a little of the Pulv. cret. comp. cum opio, particularly the head. The encraſſated matter, or ſuet-like concretions in the liver and other viſcera, in diabetic patients, ſhould be diſcharged ; for evacuants will ſafely remove what tonics would probably fix ; and therefore, when the tongue is, at any time, white and foul, and its ſqualor can, in ſome degree, be removed by a ſcraper ; or if there be nauſea

* Oxygen may be acquired by inhaling air of an higher ſtandard than the atmoſpheric ; by riding in woods and groves in the ſunny part of the day (for the leaves of trees pour forth the pureſt air after the ſun has paſſed the meridian) ; and, laſtly, by the uſe of the air bath in a large ſunny bed-chamber (well ventilated), while under the action of a rubber. Hydrogen may be inhaled, or it may be acquired by eating animal food, and abſtaining from all vegetables whatever ; or it may be obtained by the uſe of cordial liquors, or, in ſome degree, by anointing the body with oil.

or uneaſineſs about the pit of the ſtomach*, or headach, or unuſual coldneſs of the extremities; then ſlight and frequent emetics of ipecacuanha, or from five to ten grains of the ſolid root chewed in the mouth, are moſt proper; for emetics break down the coheſion of the phlegm in the ſtomach, and either ſend the matter up by vomit, or elſe render it ſmall enough to paſs through the exhalants on the ſkin: but if in this, or in any other diſeaſe, there be a pain about the loins, or a diſtention of the belly, or a murmuring noiſe of the inteſtines, or a ſenſe of weight or wearineſs about the knees, then a purgative (ſay five grains of calomel and fifteen of rhubarb) will be requiſite, and to be taken once a week *pro re nata*. Such well-directed emetics and purgatives revive and ſtrengthen the body by evacuating a pernicious ſordes that, *Protei inſtar*, would turn itſelf into numberleſs diſeaſes.

In the ſpurious diabetes, perſpiration ſhould be promoted by every means.

* Somewhat of the ſame white cruſt that is formed on the tongue, may poſſibly be formed upon the ſurface of the ſtomach, which, when ſoluble, will be evacuated by an emetic: hence the neceſſity of vomits.

1ſt, By lifting up the ſpirits into cheerfulneſs, which, to be real and permanent, muſt be founded on contentment, and be beyond the reach of fortune.

2dly, By uſing daily exerciſe to the point of fatigue, as in rowing, riding*, ſwinging leads, &c.

3dly, By a light, dry, and cardiac diet, that leaves no ſenſe of weight (the cibus comprimens), for ſuch food digeſts and perſpires beſt; and it is known to do ſo when the fæces paſs the bowels in a hardened ſtate. Exceſs of food is injurious, for only a ſmall part can be taken up for the purpoſes of nutrition, while the reſt diſtreſſes and encumbers the ſyſtem.

"Hinc ſubitæ mortes atque inteſtata ſenectus."

Much drink alſo ſhould be avoided for the above reaſon, and the diabetic ſhould eſpecially abſtain from ſtrong and hot liquors, and mixtures of gin and water, punch, rum, or brandy and water; and from ordinary beer, *Stygium monſtrum conforme paludi.*

* Riding on horſeback, in nephritic complaints, is not adviſable.

If, at a ſitting, any one heady liquor be drank, no other ſhould be called for; ſo that if wine be drank, beer ſhould be refuſed, and *vice verſa*. The late Dr. Johnſon's cuſtom of putting a lump of ſugar into his glaſs of red port wine, deſerves imitation; for ſugar is not only highly antiſeptic, but it alſo prevents the ſeparation of the oil from the blood: it unites the unctuous part of our food with our other juices, and conſequently it is medicinal, eſpecially if there be found an oily pellicle on the urine.

When the patient feels himſelf weak and languid, he may drink a glaſs or two of good red port, or good old rich white wine, as malmeſey Madeira, ſack, or mountain, with a little mucilage of gum arabic therein *. Tepid drinks, as tea †, which is a

* Malmeſey Madeira, Malaga, and all the ſweet and ſtrong wines are not ripe for drinking till after they are eight or ten years old; but ſmall Burgundy or light Champagne may be reckoned old at eighteen months. Wine is good when it is tranſparent, its taſte pleaſant, and its flavour fragrant.

† I have heard that it is a cuſtom in the Eaſt Indies, and, perhaps, in London, to ſhake up quickſilver with tea, in a ſieve, to give it a bloom; but this muſt be done ſo carefully as not to break the leaves, which, of good tea, ſhould be whole, ſmall, and of delicate fibre.

diuretic, ſhould be avoided; for diabetic perſons, like drooping plants, may be refreſhed by genial dew, but are deſtroyed by inundation. The beſt breakfaſt for the diabetic is, dry toaſt, with a lump of the whiteſt ſugar, and a cup of water, with balm leaves ſteeped therein: the head ſhould always be dry and warm, as alſo the feet; the clothing ſhould be warm, but not ſo heating and fuſty as to worry the ſpirits by obſtructing perſpiration. The air bath, with the body under the action of a rubber, is much to be recommended, and inunction, when the body is too dry. A total avoidance of all acids, and ſub-acid fruits and vegetables, may be proper; and animal food, and tonics and bitters, may prove uſeful, as No. VI. and the ſecond No. X. It alſo may be proper to wear a bandage round the loins, but not ſo tight as to ſuffocate the part; for, by gentle compreſſion, the too great diſtetinon

If this be the practice, may it not, conjointly with other cauſes, account for the tremulous effect of tea on the nervous ſyſtem? Nevertheleſs, the general uſe of tea in the navy of Great Britain, has been found preventive of ſcurvy.

of the veſſels may be prevented; for the enlargement of any veſſel in the body is not only occaſioned by the diſtending fluid therein, but alſo by the inability of the veſſel to recover its contractile reaction.

Partial expoſure to cold, or to eddies of air, unreſiſted, eſpecially if there be plethora, induces rheumatiſm, or an acrid redundant lymph, that reſiſts the contraction of the abſorbents that run on and about the greater joints. This reſiſted contraction or forced diſtention of the diameters of the abſorbent veſſels, excites very acute pain, becauſe of the continuity of this acrid fluid to the nerves. When the pain is attended with great inflammation, the cooling or antiphlogiſtic means of cure ſhould be purſued. No. XI. ſhould be adminiſtered every two or three hours, till the body be ſoluble, then leſs frequently, till remiſſion takes place, when, though there be ſtill remaining inflammation, a ſtrong, hard, full, and frequent pulſe, the bark of the cinchona ſhould certainly be given: for conceiving, as I do, the acute rheumatiſm to be an intermittent, the bark given, in the remiſſion, will ge-

nerally prevent the return of pain, and cure the diſeaſe. The action of the veſſels may be alſo moderated by that excellent diaphoretic and relaxant, the Vinum antimonii tartariſatum *, given in No. XI. every ſix hours, beginning with thirty drops, and adding ten to every doſe till nauſea takes place, when the number of drops given, before that preceding the nauſea, ſhould be adminiſtered every ſix hours, the patient remaining in bed till ſymptoms of weakneſs or irritability appear.

The chronic rheumatiſm is often the conſequence of frequent attacks of the acute; the abſorbent veſſels are left in a weak ſtate, and often ſo contracted as either to prevent motion, or to render it painful: here a local ſtimulant excites a more uniform action, and generally completes the cure. No. XII. rubbed twice or thrice a week on the part affected, will be of ſervice; even friction with plain olive oil will have a good effect; and here, if I do not err in my

* The Vin. antimon. tartariſat. is a better remedy, it muſt be allowed, againſt fever than againſt general inflammation.

judgment of ſymptoms, I cannot forbear declaring that I have often, in myſelf, annihilated ſlight ſymptoms of gout in the foot and hand, by the mere application of oil. If the acrid matter from the ſting of venemous inſects, or from the fangs of a viper, cauſing inflammation, ſwelling, and pain, be rendered harmleſs by oil, why may not the gouty matter alſo? But I am ſo well aware that drawing important deciſions from analogy alone, ought not to be allowed in medical philoſophy, that I will not declare oil to be a ſpecific againſt the gout; nor will I be reſponſible in this book, and more eſpecially becauſe there are various ſorts of gout, for its application during the fit; although I am well inclined to think it might prove curative, either by its deſtroying the fomes of the diſeaſe, or elſe by rendering the gouty matter ſo ſoluble as to be eaſily, ſpeedily, and effectually evacuated from the body.

N. B. If applied at all during the fit, it ſhould be frequently, and in great quantity; taking, during its uſe, one drachm of æthiops mineral, or No. XXXIX. in a little conſerve of orange-peel, morning and night.

Tremors of the nerves are relieved by unction, and by daily exerciſing the upper parts of the body, as by ſwinging leads, &c.

Headachs of long ſtanding may be greatly relieved by friction and inunction.

The tinea or ſcabbed head is to be cured by ſhaving the head, and uſing the unguent, No. IV.; but the ſafer way is, after cutting off the hair, to ſpunge daily the head with hot water, and after ſpunging, dry it with a warm cloth. Epileptic patients, after ſhaving the head, ſhould be rubbed with oil and vinegar frequently. The itch may be effectually and ſafely cured by No. XIII.; but the linen muſt not be changed till the cure is completed. In painful and rigid ſwellings of the joints uſe No. XIV.

Small ulcers, whoſe edges are inflamed, may be healed by No. XV.

The piles will be relieved by No. XVI. or, after the uſe of leeches, by No. XVII. to be uſed externally as an unguent: but if neither the hæmorrhage nor the pain be removed, inſtead of cutting off the whole bunch of piles, it will be ſufficient, with a

pair of curved ſciſſars, to cut off one or two of the ſmaller tumours that are generally found to bleed the moſt, and to be the moſt painful. N. B. The reſt of the bunch, after the operation, will ſoon ſubſide and ceaſe from pain.

To deep-ſeated inflammations, or where ſuppuration goes on ſlowly and imperfectly, apply No. XVIII.

In the lumbago apply No. XII. or No. XIX.

In burns apply No. XX. ſmeared on the part with a feather; but in ſcalds inſtantly apply pounded potatoes.

In cramps, or on parts that have been ſprained, apply No. XXI.

Chronic inflammations of the eyelids, to which old people are ſubject, may be much aſſuaged by No. XXII.

Old ſtrains, and ſtubborn pains in the back and loins, are much relieved by No. XII. and No. XXIII.

Incipient white ſwellings of the knees of children are ſometimes reſolved by No. XXIV.; but the beſt cure of white ſwell-

ings or ſcrofula is by long-continued diſcharges artificially excited, as by cauſtic *.

Indurated parts, either before or after ſuppuration, may be rubbed with No. XXV. or XXXIV.

Inflammations of the ſkin (except eryſipelas, where unguents ſhould never be uſed) will find a good defenſive in No. XXVI.

No. XXVII. is a ſoothing application to inflamed parts.

No. XXVIII. is a good digeſtive.

In cancerous or ſcrofulous ſores apply No. XXIX.; but in ſcrofulous diatheſis, a ſolution of the terra ponderoſa, or muriated barytes, beginning with five drops, twice a day, to be drank in a glaſs of water; and if there be no vertigo, increaſing the number to fifteen or twenty, is much to be recommended.

In early inflammations of the milk breaſt apply No. XXX. dipping linen rags therein, and continually kept on the part affected.

* Strains of horſes, whether of the ſhoulder, the back ſinews of the leg, or fetlock joint, are ſoon cured by No. XXIV.

In tumours of the female breaſt of a ſuſpicious or doubtful nature, apply No. XXXI.

To the lips chapped or excoriated, apply No. XXXII.

For the cure of chilblains apply No. XXXIII. with linen rags dipped therein.

In fits of the ſtone apply externally No. XXXIV.

When the cheſt is loaded with cold viſcid phlegm, and the tongue white and clammy, after a ſlight emetic, apply externally No. XXXV.

Deafneſs, if the ear be moiſt, is often cured by No. XXXVI. put on cotton into the ear.

In ſprains, where inflammation is preſent, apply No. XXXVII.

In ſprains, where inflammation has ſubſided, apply No. XXXVIII.

In putrid fever, or when the patient is very reſtleſs, and the ſkin dry and parched, then the outward application of oil, by gentle friction, with frequent changes of well-aired clean linen, is much to be recommended.

But if unguents and oil, outwardly applied, have been found ſerviceable, ſo alſo is the inward application of oil in many dangerous diſeaſes.

Perſons affected with ſymptoms of hydrophobia or canine madneſs, have, according to the evidence of Dr. Shadwell, been cured by ſweet oil, inwardly taken and outwardly applied: but exciſion of the part bitten may be the beſt prevention, eſpecially if performed before the diſeaſe has eſtabliſhed itſelf in the ſyſtem.

Obſtinate coſtiveneſs is often cured by caſtor oil; and where purging is requiſite with the leaſt poſſible irritation, it is a remedy of all others the moſt to be relied on. No. XL. will alſo be found uſeful.

Oil is confeſſedly the beſt remedy againſt poiſons and the bite of inſects. Olives (particularly from Provence) attenuate viſcid matter in the firſt paſſages, and greatly facilitate digeſtion; but leſt oil taken inwardly, in its collected ſtate, as oiled butter, ſhould diſagree with the ſtomach, it

may be right to take it in its divided ſtate, as in almond milk, or in the following emulſion :

No. I.

℞ Albuminis ovi No. j,
Aq. roſæ unc. iij,
Ol. amygd. unc. ij,
Syr. tolu. unc. j,
Sp. ammoniæ comp. gut. xij.
Optime agitentur. Capiat cyathum parvum frequenter.

No. II.

℞ Crem. tartar. unc. j,
Zingib. recenter pulv. dr. j,
Syr. ſimp. q. s. fiat electuarium.
Capt. molem juglandis, mane et veſpere pro re nata.

No. III.

℞ Aloes ſocotrin. puriſſ. unc. j,
Myrrh. optim.
Maſtich. ſing. unc. ſs,
Cinnamom.
Croci, ſing. dr. ij,
Caryoph.
Abſinth. Roman.
Roſar. rubrar.
Fructus nuclei myriſticæ,
Macis,
Calam. aromatic. ſing. dr. j,
Rhei pulv.
Citrin.
Liqu. aloes,
Cardamom. minor. ſing. dr. ſs,
Moſchi oriental. gr. iv,
Syr. abſinthii q. s. fiat maſſa.
Capiat gr. vj ad xij vel xx hora ſomni, pro re nata.

No. IV.

℞ Hydrargyri purificati unc. j,
Acidi nitroſi unc. ij,
Adipis ſuillæ præp. unc. iv,
Olei olivæ unc. xij.

Digere hydrargyrum cum acido nitroſo, in calore arenæ, donec ſolvatur; dein adde adipem ſuillæ et oleum ut fiat unguentum.

N. B. A ſerviceable ointment in herpetic, as well as leprous caſes.

No. V.

℞ Pulv. milleped. pp. dr. iij,
Gumm. ammoniac. optime depurat. dr. j ſs,
Flor. benzoin. dr. j,
Extract. croci,
Tinct. balſam. Peruvian. ſing. ſc. ſs,
Olei ſulph. q. s. fiant pilulæ mediocres deaurandæ.

Capt. No. iij bis in die p. r. n.

No. VI.

℞ Quaſſ. ras. dr. ſs,
Aurant Hiſpalenſ. cort. dr. j.
Aq. ferventis lib. j.

Stent in vaſe aperto, per ſpatium horæ; dein cola. Sumantur cochlearia tria vel quatuor bis in die.

Vel

℞ Flor. chamæmeli dr. ſs,
Rad. rhei pulv. gr. iij,
Syr. ſimp. q. s. fiat bolus bis, in die, ſumendus.

Vel

℞ Flor. chamæmeli manip. j.

Infunde in lib. j vini generoſi calidi, per duas horas; dein cola et adde

Syr. cort. aurant. unc. j ſs.

Sumantur cochlearia larga tria, bis in die, pro re nata.

No. VII.

℞ Lact. vaccin. lib. j,
Aq. pur. lib. ſs,
Magneſiæ vitriolatæ dr. j.

Simul ebulliant, fiat ſerum.

Vel

℞ Seri lactis ex aceto, lib. j ſs,
Aq. flor. aurant. unc. iv,
Succ. limon. dr. iij,
Syr. cort. citri unc. j. Miſce.
Bibat ad libitum.

Vel

℞ Lact. vaccin. lib. j ſs,
Aq. puræ lib. ſs.
Simul ebulliant, dein admiſce
Succ. aurant. et
Succ. limon. ſing. dr. j ſs.
Ut fiat ſerum.

No. VIII.

℞ Pulp. tamarind. unc. j,
Sal. Glauberi dr. ij,
Seri lactis unc. vj,
Coque, per quadrantem horæ, et exhibe.

No. IX.

℞ Juris carnium lib. ij,
Acidi muriatic. gutt. xx.
Capt. libram dimidiam ter, quaterve, in die, p. r. n.

Vel

℞ Decoct. hordei lib. ij,
Gumm. Arabic. pulv. unc. j,
Acidi muriatici gutt. xx. Miſceantur.
Capt. libram dimidiam ter, quaterve, in die, p. r. n.

Vel

℞ Conſerv. cydonii mali, unc. j,
Mucilag. gumm. Arabici unc. ſs,
Acidi muriatici gutt. xxx.
Miſceantur. Capt. coch. parvum, ſuperbibendo vini generoſi cyathum, ter, in die, p. r. n.

No. X.

℞ Limatur. ferri gr. iv,
Rad. zingib. pulv. gr. xiv. M.
Fiat pulvis, bis die ſumendus.

Vel

℞ Conſerv. cort. aurant. unc. ij,
Rubiginis ferri unc. ſs,
Rhei pulv.
Pulv. aromatic. ſing. dr. ſs,
Syr. ſimp. q. s. fiat electuarium.
Capt. coch. minimum, bis in die.

No. XI.

℞ Kali præp. ſc. j,
Succ. limon. recentis unc. ſs,
Acid. muriatic. gutt. j,
Aq. fontanæ unc. j. Miſce.
Fiat hauſtus, omni trihorio, ſumendus.

No. XII.

℞ Calomelanos,
Antimonii tartariſat. ſing. dr. ſs,
Unguenti adipis ſuillæ unc. j,
Terantur ſimul, ut fiat unguentum: applica dr. j, loco dolenti, bis in ſeptimana, pro re nata.

Vel

℞ Liniment. ſaponis comp. unc. j ſs,
Tincturæ cantharidis unc. ſs.

Vel

℞ Tinct. cantharidis,
Sp. camphorat. ſing. unc. j.

No. XIII.

℞ Unguent. hellebor. alb.
——— ſulphur. ſing. unc. ſs.
Terantur ſimul, ut fiat unguentum.

No. XIV.

℞ Acidi vitriolici dr. ſs,
Adipis ſuillæ præp. unc. j.
Optime terantur mortariolo vitreo.

No. XV.

℞ Unguent. ceræ unc. j,
Aq. lithargyri acetat. dr. ſs.
Terantur ſimul, fiat unguentum.

No. XVI.

℞ Pulp. caſſiæ,
——— tamarind. ſing. unc. ſs,
Flor. ſulphur. dr. iij,
Syr. roſæ ſolut. q. s. fiat electuarium.
Sumat, aliquoties de die, juglandis molem.

No. XVII.

℞ Gallarum pulv. ſubtiliſſ. dr. ij,
Camphoræ dr. ſs,
Adipis ſuillæ præp. unc. j.
Tere camphoram cum adipe; dein adde gallas.

No. XVIII.

℞ Camphoræ dr. ij,
Olei olivæ unc. j,
Aq. ammoniæ puræ unc. iij. M.

No. XIX.

℞ Camphoræ dr. ij,
Unguent. reſinæ flav. unc. j,
Saponis nigri unc. ſs. Terantur ſimul.

No. XX.

℞ Olei olivæ unc. j ſs,
Aq. calcis unc. iij. Agitentur ſimul.

No. XXI.

℞ Olei ſuccini rectif.
Tinct. opii, ſing. unc. ij,
Adipis ſuillæ præp. unc. j. Terantur ſimul.

No. XXII.

℞ Zinci vitriolat. ſc. j,
Adipis ſuillæ præp. unc. ſs. Simul terantur.

No. XXIII.

℞ Olei olivæ unc. ij ſs,
Olei terebinth. unc. j,
Acidi vitriolic. gutt. xxiv. Simul agita.

No. XXIV.

℞ Gum. ammoniac. pulv. unc. ſs,
Aceti ſcillæ q. v.
Terantur ſimul ut fiat linimentum molle.

No. XXV.

℞ Camphoræ unc. ij,
Olei palmæ lib. j. M.

No. XXVI.

℞ Emplaſtri lithargyr. lib. ſs,
Adipis ſuillæ præp. unc. iv,
Olei olivæ,
Unguent. ceræ, ſing. unc. vj,
Aceti unc. iv,
Aq. lithargyri acetat. unc. ij. Terantur ſimul.

No. XXVII.

℞ Sp. vin. rect. unc. iv,
Aq. calcis lib. ſs. M.

No. XXVIII.

℞ Elemi lib. j,
Terebinthinæ unc. x,
Sevi ovilli præp. lib. ij,
Olei olivæ unc. ij. Terantur ſimul.

No. XXIX.

℞ Folior. cicutæ recent.
Adipis ſuillæ præp. ſing. unc. iv.
Contere, ut fiat unguentum.

No. XXX.

℞ Aq. ammoniæ acetat.
Sp. vin. rect.
Aq. diſtillatæ, ſing. unc. iv. M.

No. XXXI.

℞ Sp. ammoniæ comp. unc. iij ſs,
Aq. diſtillat. unc. iv,
Tinct. opii unc. ſs. Miſce.

No. XXXII.

℞ Unguent. ceræ unc. j,
Styracis colat. dr. j.
Liqueſce unguentum ceræ, dein adde ſtyracem colatum; et agitando, adde paululum anchuſæ radicis.

No. XXXIII.

℞ Aluminis pulv. dr. ij,
Aceti,
Sp. vin. rect. ſing. lib. ſs.
Solve alumen aceto ; dein adde ſp. vin. rect.

No. XXXIV.

℞ Unguent. hydrargyri unc. j,
Camphoræ dr. ſs. Terantur ſimul.

No. XXXV.

℞ Unguent. althææ unc. j,
Olei terebinthinæ,
Olei eſſentialis aniſi, ſing. ſc. j.

Vel

℞ Seræ flavæ dr. vj,
Sperm. ceti,
Ol. macis, ſing. dr. ij,
Ol. amygdalæ unc. iij,
Olei fructus nuclei myriſticæ gutt. xvj,
Olei carui gutt. viij. Terantur ſimul.

No. XXXVI.

℞ Aq. ammoniæ dr. j,
Olei amygdalæ dr. iij. Agita ſimul.

No. XXXVII.

℞ Aq. ammoniæ acetatæ,
Solutionis ſaponis, ſing. unc. j. Agita ſimul.

No. XXXVIII.

℞ Solutionis ſaponis cum camphora,
Aq. ammoniæ acetat. ſing. unc. j,
—- ammoniæ puræ, unc. ſs. M.

No. XXXIX.

℞ Hydrargyri purif.
Antimonii crud. præp. ſing. unc. j,
Florum ſulphuris unc. ſs.
Terantur ſimul in mortario lapideo donec unitas facta ſit. Doſis dr. dimidia bis die.

N. B. In pletheric caſes, with debility, as in gout, this is an excellent medicine.

No. XL.

℞ Olei amygdalæ,
Tinct. ſenæ, ſing. unc. j. Miſce.
Fiat hauſtus, hora ſomni ſumendus.

N. B. Theſe Formulæ are deſcribed in the terms of the preſent Pharmacopœia of London.

I HAVE thus preſumed to offer to the public conſideration, a practice concerning Oil, and the Air Bath, in the prevention and cure of diſeaſes; which practice, although long neglected, and, perhaps, unthought of, is, nevertheleſs, moſt obvious and beneficial.

I hope that no very material faults can be found in this treatiſe; and that ſuch as are of little conſequence will be forgiven in a writer who, without any patronage or reward, has earneſtly endeavoured to do good, in various ways, to his fellow-creatures; for, *Homo ſum; humani nihil a me alienum puto;* and I humbly truſt that my reverend brethren will not only countenance the ex-

tenſion of my uſefulneſs, but uſe this book as a hint to extend their own.

Stat ſua cuique dies; breve et irreparabile tempus
Omnibus eſt vitæ; ſed famam extendere factis,
Hoc virtutis opus.

INDEX.

A.

AIR bath, or naked expoſure of the body to the air. N. B. If in a bedchamber, one window ſhould be open, 4, 5. 7. 41, 42. 73.
Animal heat, 13.
Ancient Britons, 24.
A good remedy after exceſs of drinking, 29.
A bad habit of body corrected, 29.
A good breakfaſt for perſons of denſe fluids, 51.

B.

Butchers and butchers' wives, 32.
Body obedient to the mind, 43.
Bilious temperament, 46.
Beer or ale, zythum, *à* ζεω ferveo, *vel* κριθη barley, 50.
Bread newly baked unwholeſome, 54.
Bandage round the loins, why uſeful, 73.
Burns and ſcalds, 78.

C.

Cricket and other exerciſes recommended, 11.
Coryza, or common cold, 16.
Cleanlineſs recommended, 23.
Cooks, 25.
Coronation oil, 34.

Coffee-berries, 44.
Choleric temperament, 46.
Common ſea ſalt, ſeptic, 55.
Chloroſis, 65.
Cramps and ſprains, 78.
Chronic inflammation of eyelids, 78.
Cancerous ſores, 79.
Chilblains, 80.
Chopped lips, 80.

D.

Dancing recommended, 10.
Dropſy, 28.
Diſeaſes from dram-drinking, and cure, 48.
Drinking cold water, when in a ſweat, pernicious, 50.
Drink during chylification, a great check to perſpiration, therefore drinking tea in an afternoon an unhealthy cuſtom, 60.
Deep-ſeated inflammations, 78.
Deafneſs, 80.

E.

Exhalants, 3.
Early riſing, a cauſe of good ſpirits, 10.
Excellent rules for prolonging life, 12.
Exuvial particles of our fellow-creatures daily eaten, 22.
Eſſential oil of the body, 32.

F.

Fencing, 11.
Friction, 16, 17, 18, 19.
Fat people as ſuſceptible of cold as lean, 21.
French ſong in praiſe of coffee, 51.
Fat not good in weak digeſtion, 53.
Fiſh diet recommended, 54.
Full ſuppers unwholeſome to ſedentary perſons, 56.

G.

Gout, its probable cure, 76.
—— well defined, as plethora with debility, 88.

H.

Headach relieved, 17. 77.
Hottentots, 25.
Herbs and fruits prevent plethora, 54.
Humoural aſthma relieved, 62.
Handel's melodies, 65.
Hydrophobia, 81.

I.

Inhalants, 3.
Inſects have windpipes on their backs, 26.
Iſinglaſs a good ſubſtitute for the mucus expended by reading or ſinging, 63.
Japan earth, a tonic to the fauces, 63.
Itch, 77.
Indurated parts, 79.
Inflammation of the milk breaſt, 79.

L.

Lepra Græcorum, 30.
Lumbago, 78.

M.

Modern athletæ, 34.
Mode of inunction, 34.
Mind obedient to bodily temperament, 44.
Melancholic temperament, 45.
Means to obtain ſleep, 60.
Means to prevent ſleep, 60.
Muſic, 63.
Muriatic ſcurvy, 66.

N.

No oilman infected with the plague fever, 28.
Nervous and indirect debility, 40.

O.

Oil increaſes comelineſs, 1.
Obſtructions of the extreme arteries removed by ſmall but frequent doſes of neutral ſalts, 15.
Oil, its properties, 20, 21, 22, 23.

Oil ſecures the body from inſects, 25.
Oyſters hinder perſpiration, 47.
Old ſtubborn pains in the back and loins relieved, 78.
Obſtinate coſtiveneſs relieved, 81.
Olives recommended, 81.

P.

Powers of abſorption greater in the ſick and weak than in the ſtrong and healthy, 2.
Perſpirable matter in aged perſons azotic or putreſcent, 4.
Putrefaction of the fluids the effect of depreſſed ſtrength, 6.
Perſpiration to be good muſt be inſenſible, 7.
Paralytic limb, 17.
Parmeſan cheeſe, 25.
Preventive and cure of the plague fever, 26.
Pleuriſy, 30.
Peripneumonia notha, 30.
Pulmonary conſumption, 32.
Pimpled faces, 41.
Phlegmatic temperament, 44.
Pythagorean bean, 46.
Pure ſea ſalt antiſeptic, 55.
Piles cured, 77.
Putrid fever, 80.

R.

Rickets, 10.
Rye bread aceſcent, 55.
Riding on horſeback recommended, 11.
——— bad in nephritic complaints, 71.
Rheumatiſm, acute, its cauſe and cure, 74.
———, chronic, 75.

S.

Sweat is a diſcharge of animal oil, 7.
Swinging leads recommended, 9.

Shell-fiſh and ſerpents yearly new coated, 22.
Small-pock, 30.
Stiff and cold joints, 31.
Strengtheners of enfeebled nature, 31.
Soldiers, 33.
Song in praiſe of roaſt beef, 37.
Solaria of the ancients, 36.
Sanguineous temperament, 44.
Spirituous liquor, a good outſide application when the body is wet and cold, 50.
Sleep, its properties, 58, 59.
Singing promotes perſpiration, 61.
Spurious diabetes, 66.
———————— accounted for, 68.
Spirituous liquors pernicious, 48.
———————— and water condemned, 71.
Sugar much recommended, 72.
Small and inflamed ulcers cured, 77.
Strains of horſes cured, 79.
Sprains cured, 80.

T.

True ſource of cheerfulneſs, 71.
Tea, its property and preparation, 72.
Tremors of the nerves relieved, 77.
Tinea cured, 77.

U.

Uſeful rule for judging wine, 72.

V.

Vegetable acids beſt correctors of putreſcency, 7.
Viſcid cough, 31.
Veniſon, hare, and wild birds, eaſy of digeſtion, 54.

W.

Wine, 1. 45. 48, 49. 72.
When to take an emetic, 69.

When to take a purgative, 70.
White swellings, 78.

Y.

Yellow fever, preventives of, 24.

THE END.

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